THE TESTAMENT OF THE Twelve Patriarchs, The Sons of JACOB.

Translated out of *Greek* into *Latin* by *Rob. Groſthead* ſometime Biſhop of *Lincoln*: And out of his Copy, into *French* and *Dutch* by others, and now *Engliſhed*.

To the credit whereof, an ancient Greek *Copy written in Parchment is kept in the Univerſity Library of* Cambridge.

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To the Christian Reader.

ALbeit these our happy daies, in some respect, good Christian, have and enjoy divers and sundry works tending to the subversion of *Belial*, and the erection of godliness; yet considering that as earthly, so we spiritual souldiers seldom run to the watch without alarm; I thought it convenient to call upon you with this grave and godly book, of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous, so often prefigured, was intolerable; but the singular providence of God in preserving it, unspeakable; and now at last though chargeable, yet fruitful is the expressing, and printing in our natural language of this so worthy, so golden a writ: being of it self, without the accessary painting of eloquent speech, a Mirrour for Princes, a Preacher for all Christians, a beautiful glass for women, for children, servants, and such like: a wise, plausible, and most ready schoolmaster, for to apply to every particular estate his peculiar property,

Art thou a Prince, a Magistrate, a Ruler, let *Juda* rule thee: If thou thinkest upon manly courage, he teacheth valiantness: if thou seek to govern aright, he willeth thee to fly tyranny: if thou thirst after manners of life, he soundeth it out, that vain glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed farther and ask a question: Art thou a Bishop, a Minister, a preacher of
Levi. Christs birth, life, and death? behold *Levi* as a Lantern. Thou canst teach thy self, but he can teach thee better: thou speakest to others, hearken to him that talketh to thee of thy office, how holy it is, how honourable, the contemners thereof how miserable; by whom begun, continued, and confirmed: of thy state of life; what, and how it should be; *Nunqu am sine Sale, sine Sole*: to be short, of thy blessedness, if thou art godly, wise, and learned: of thine and their plagues where thou livest, if wicked and ignorant.
Jacob. What should I say more? Look upon *Jacob*, O you Parents, peruse the 12 Godly Fathers in time and order: learn of him, and his, to pray to God in Christ his name for your Children, have regard to their instruction: the want of the former, your children shall miss: the neglect of the latter, you your selves

selves shall bewail. For the hearty prayer of a Father to the Almighty for his children, is a right singular benefit: but he that for fooliſh pitty giveth them the bridle, is before God accounted a guilty partaker of their sinful race. View this book therefore, hearken how to teach your selves and your Children. You have already handled a sick mans Salve, enjoy now at length a Sick mans tongue, to instruct them when you leave them, and what to leave them when you die. else their end will be lamentation, but yours lamentable misery. And come you hither you children of the earth; read, see and say, that old Father *Ruben*, with his good brethren readily and rightly describe the blessed path of righteousness, and the forlorn way of *Belial*, the one to flie, the other to follow. Wilt thou begin with the eldest, for that old age seemeth wisest? stop not then the ears of thy heart and body to so wise and sweet a charmer. O the number, O the ugliſome portraiture of those deadly spirits, that he hath so orderly numbred, and cunningly coloured!

Lechery, *Envy*, *Gluttony*, *Bravery*, *Pride*, *Vain-glory*, *Unrighteousness*, *Wilful ignorance*.

All these, as they seem, are indeed pernicious: but the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which welspring and puddle of evil, if thou wilt have dryed up, cease from drunkenness; if not see it, have not a narrow and greedy eye upon a beautiful face: if not drink, yet stop thy mouth from busie questions with women: to conclude, if not therein be ducked and drouned, use labour, tame youthfulness. *For in this I overshooting my self* (saith *Ruben* to his Children) *I defiled my Fathers bed. Therefore look not upon the beauty of women, muse not upon their doings, but keep your selves occupied either in learning or some work; charge your wives and daughters that they trim not their heads; will them to chasten their looks, for every woman that deals deceitfully in those things is reserved to the punishment of the world to come.* Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutual love; strive, with *Simeon* the second brother to avoide strife, which blindeth the mind, pineth the body, provoke.h murder. The remedy whereof, is both forgiving and forgetting. Take to thee *Josephs* cheerful countenance, a perfect plat-

Simeon.

form

form of a quiet mind: yet set before thine eyes *Simeons* withered hand, a right plague for such a sin. All which disquietness and mischief safely to set aside, let not *Juda* be set a part. Gather by him experience, that for a man to glory in his own works is sinful, and he which upbraideth another mans vice, standeth slippery. *Juda* checked *Ruben* his eldest brother with his fornication: mark, who sinned immediately but envious and rayling *Juda*? Did he not offend after the fleshin the Canaanites house? Did he not take a wife without consent of his Parents? two great sins, and alas in these our dayes too much used; yet punished, the one with want, or at least small joy of Children, saith father *Juda* the Patriarch; but the other with intolerable danger of body and soul, saith S. *Paul*. Wherefore abstain from wine, abhor drunkenness: for such a one slandereth not, rehearseth not another mans sins, breedeth no sedition, but embraceth love and charity in a single heart: as good Father *Issachar*, who never railed, nor was hurtful and spiteful to his neighbour, never ate his meat alone, but gave part to the poor; never removed the bounds and marks of other mens ground, but loved all men as his natural children. O that as we read this so we

Judas.

Issachar.

might expreſs the ſame in life and converſation. Mercy and Love is a precious Jewel, the maintainers whereof being jointly connexed proſper; once diſſevered, come to nought. For the waters (ſaith *Zebulon*) waſh away the ſand, when the ſtones and timber are diſſolved: whoſe mercy and ſingular compaſſion was rewarded ſingularly. Sift his teſtament, reſembel his rare charity, in cloathing the naked, and feeding the hungry, known and unknown, as well ſtrangers as his country-men. Let not the ſpirit of *Dan* poſſeſs your mind. Suffer not the wrath of *Gad* to ſettle in your heart; for ſuch work with 3 ſore inſtruments, bitter ſpeech, treachery, and violent hands, yielding fruit not much unlike, as you may read, as you may ſee. Wilt thou be taught the ready path to that thou doſt ſeek? Two ways there be (ſaith *Aſer*) Vice the one, the other, Virtue. *Neptalims* race Embrace the latter, eſchew the former. But he that walketh in them both, blindeth men, deceiveth himſelf, and mocketh GOD, whoſe double faced dealing ſhall be double puniſhed. Such are the covetous, ſuch are they that are merciful in evilneſs, ſuch are they, ſaith *Aſer*, that faſt from meats, but not from fornication. Have therefore a ſimple heart, with righ-

Zebulon.

Dan.

Gad.

Aſer.

Neptalims.

righteous *Joseph*, the blessed of the Lord, that right finger of Jesus Christ: for hatred he shewed love: being cursed he blessed: being shot through he did not so much as bend his bow: albeit his bretheren would have slain him, albeit they cast him into a Well, though they sold him as a bond-slave, and that to strangers, and such as hated shepherds to the death, of whom he was whipped and tormented, yet he, when they stood in fear, gave them comfort: when they were well-nigh famished, gave them food: when by his authority he might destroy, he by his authority did preserve: being their Lord, using them as his betters: being their brother, accepting them as his Children: their unkindness not spoken of, their conspiracies forgotten, their cruel dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience toward God: when he was miserably afflicted, did he rage and swell? when he was made a bond-slave of a free-mans son, did he cry out on heaven? being utterly forsaken, did he impatiently accuse Gods justice? no, *Expectans expectavit Dominum*: And at the last, the Lord which hid his face did shew his countenance; of a caitife, in respect, making him free; *Joseph.*

free; of a freeman, wealthy; of a wealthy subject, and honourable personage Lord President of *Pharoa's* land: whom the Egyptians being alive loved: being dead loved: being rotten loved: whom living, neither wealth nor woe could make to swell: neither promise or threats of the Egyptian strumpet could make slide: and therefore being dead, neither the world, devil, nor mans policy could make forgotten. O that our mortal race might thus begin, thus persevere, might thus, thus O Lord, most happily finish! The spirit is willing, but the flesh is weak. Learn therefore of *Benjamin* to enflame thy heart, that thou majest be ready both in body and soul. Let us, saith *Ecclesiast. commend* (and so say I, let us behold) *the noble famous men, and the generation of our fore-elders. For many glorious Acts hath the Lord done in them, and shewed his great power ever since the beginning.* Upon the consideration whereof, and especially for that I would have nothing wanting in this book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the goodly children. For to shadow a face only without a body, hath his deserved commendation: but who so painteth a leg without a body, or a body without a head, it shall not be

Benjamin.

Eccles. 14.

be amiss, as I suppose, as well to term him a foolish painter, as to judge the thing undiscreetly painted. Wherefore as well to see the head as the leg, and to hear the Father as the Children, I have faithfull drawn out of Scripture (and not according to my fancy fashioned) the death and testament of *Jacob*, that blessed and right happy Father, added to this ancient monument of the Children. Therefore, to recompense my pains, read them, but read them diligently; neither read only, but be content to follow. For the imitation of good and godly men, is the direct way and course to godliness: So may we account of *Jacobs* blessing: So may we throughly challengs to be his children: Children I mean, not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Son to shed his heart blood for us, GOD which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankful for his benefits. *Amen.*

Richard Day.

The Teſtament of *Jacob*, made at his death, to *his twelve ſons; the Patriarchs, concerning what* ſhould betide them in the laſt daies: gathered out of *Geneſis* 48, 49. and added unto this book.

Come hearken my Sons, two things I give,
my bleſſing, and my ban:
The firſt to them that godly live;
the laſt, to wicked man.

The

The Testament of

JACOB.

Gen. 25. JAcob the Sonne of Isaac, borne of Rebecca in the year of the world 2108. his Father being threescore years of age, was a perfect man and righteous, dwelling in Tents; not given to pleasure and hunting, as his elder brother, elder by nature, not by grace. For the elder shall serve the younger, saith the Lord. Why; not for that Jacob had so deserved, but GOD had so appointed. Wherefore when he thus by the determinate will of God, and heavenly disposition, which ordereth all things whatsoever, had got his brothers birth-right, and his Fathers blessing, his parents considering that the slippery days of carnal copulation did approach, and warily fearing his Brother Esau, for that he conceived murder in his heart, and instituted a birth-day for his divelish purpose, sent him from Ber-

Simple for innocence.

Jacob beloved, not of merit, Rom. 9. but of grace.

Gen. 25. Gen. 29. Gen. 27.

sab-

laba to Mesopotamia, to Laban his mothers brother, there honestly to take a wife, and quietly to live. For matrimony, without consent of Parents, and due consideration of either party contracted, as it breedeth their disquietness, so it provoketh Gods displeasure. Jacob therefore, after long travel, being placed with his Uncle Laban, and serving him fourteen years in labour and pain (albeit he was the Child of promise, the Blessed of the Lord, born of a Freewoman, and that which is more, his Uncles bone and flesh, and Lord of Canaan: not arguing with himself as the worldly Children of this earth, saying, Shall I which am a free and wealthy mans son be made a Servant? Shall I be a drudge in my kinsmans house, being sent to marry, and not to serve? I had given him by Laban to wife for his good service (by which GOD blessed that little that Laban had before) his two daughters Lea first, then Rachel, with their handmaids, Bilha, and Zilpha: of whom, according to the promise made to him in Bethel, that his seed should be multiplied, he begat twelve sons, twelve godly Fathers of the earth.

A caveat for marriage.

Troubles & pain are destined to the elect.

An example for children.

A godly note for servants.

Ruben

Ruben.	Dan.	Isachar.
Simeon.	Neptalim.	Zabulon.
Levi.	Gad.	Joseph.
Juda.	Aser.	Benjamin.

Mans life is but a Pilgrimage.

Thus he being blessed of the Lord, as well in Children as in substance returned again to his native Countrey, he and his Children, there to live, and there to die. But behold the divine providence of God! after three and thirty years expired, he was removed from Canaan to Gosen in Egypt, by means of his son Joseph, chief Steward of Pharaohs land, whom his brethren heretofore had sold. Where when he had lived 17. years, and seen his family encreased exceedingly, to his great joy and comfort no doubt, especially all the other Countries about being plagued with a great famine, and he by Gods mercy not greatly feeling the same, perceiving also his troublesome pilgrimage drawing to an end, called his Son Joseph unto him, and said, If I have found grace in thy sight, oh put thy hand under my thigh (for in this order they took an oath in Jacobs time) deal mercifully with me and truly, bury me not in Egypt, but let me sleep with my Fathers: Where noting

God alway provideth for the righteous.

ting his ſure faith in the promiſe of God made to his Fathers, willed him to look for Canaan his hoped inheritance and not to truſt in Pharaohs land. To which his requeſt, when Joſeph his loving ſon obediently did condeſcend, Jacob taking a little more ſtrength unto him, and ſitting up, deſirous alſo to ſhew forth the great goodneſs of the Lord in preſerving him and his, ſaid: God Almighty appeared unto me at *Luz*, in the land of *Canaan*, and bleſſed me: ſaying, Behold, I will make thee fruitful, and cauſe thee to multiply, and will make a great number of people of thee, and will give this Land unto thy ſeed for an everlaſting poſſeſſion: Thy ſons *Manaſſes* and *Ephraim*, I take as mine own, their own brethren ſhall be called after their name, as I came from *Meſopotamia*, *Rachel* dyed in the Land of *Canaan* and was buried by the way to *Ephrata*, the ſame is *Bethlehem*.

a Parent ought to tell their Children Gods bleſſings

That is ſhall be under their tribes.

Then Jacob, albeit ſomewhat dim, for age, beholding Joſephs two ſons, ſaid: What are theſe? To whom Joſeph anſwered: They are my ſons which God hath given me. O bring them to me ſaid *Jacob*, and let me bleſs them: I had not thought to have ſeen thy face *Joſeph*, yet lo God hath ſhewed me thy ſeed.

Chriſt.

God in whoſe ſight my fathers *Abraham* and *Iſaac* did walk: GOD which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bleſs theſe lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Iſaac*, and that they may grow into a multitude in the midſt of the Earth.

Counted as one of his Children, not that they ſhould pray unto him being dead, as Eckius gathered. God hath mercy on whom he will. By faith Jacob divideth the Land, as yet but hoped for.

Then as Joſeph **lifted his Fathers hand from** Ephraim, **to Manaſſes the elder,** Jacob **ſaid** Let it be, I know well my ſon, he ſhall alſo be a great people, but his younger brother ſhall be greater: in thee let Iſrael bleſs and ſay, God make thee as *Ephraim* and *Manaſſes*. **After this he fainting ſaid:** Behold Joſeph, I die, God ſhall be with you, and bring you again to the land of your Fathers. Moreover, I give unto thee a portion of land above thy brethren, which I conquered by ſword and bow, of the Amorites. And come you hither alſo, O my children, that I may tell you what ſhall come on you in the laſt daies. Gather ye together, and hear ye ſons of *Jacob*, hearken unto *Iſrael* your Father.

Begotten in my youth.

Ruben my firſt born, my might, my ſtrength, excellent in dignity and power, unconſtant as water, thou ſhalt not excel, becauſe thou didſt defile my couch.

Simeon and *Levi*, Brethren in evill, who

in

in your wrath slew a man, and in your self-will digged down a Wall: Cursed be your wrath, for it was shameless, and your fierceness for it was cruel. I will divide you in *Jacob*, and scatter you in *Israel*. Levi had no tribe, and Simeon was under Juda. Jud. 1.

Juda, thy hand shall be on the neck of thine enemies. Thy brethren shall stoop unto thee: as a Lyons whelp shalt thou come up from the spoil: thou shalt couch as a Lyon, and as a Lyoness, who shall stir thee up? 2. The Scepter shall not depart from thee, nor a law-giver from between thy feet, until *Shiloh* come: all Nations shall seek after him. 3. Thou shalt bind thy Ass Fole to the Vine, and the Asses Colt to the best Vine; thou shalt wash thy garment in wine, and thy cloak in the bloud of grapes: thy eies shall be red with Wine; and thy teeth white with Milk. Blessings of Juda a worthy captain. A noble Prince, Christ. A fertile Land;

Zabulon, thou shalt dwell by the sea side, and thou shalt be an Haven for ships: thy border shall be unto *Zidon*.

Isachar; thou shalt be a strong Ass, couching down between two burdens; and thou shalt see that rest is good, and that the Land is pleasant, and shalt bow thy shoulder to bear, and shalt be subject unto tribute.

Dan, thou shalt judg the people, as one of the tribes of Israel. *Dan* thou shalt be a Judg 13. 14. 15. 16.

17

ſerpent by the way, an Adder by the path biting the horſe heel, ſo that his Rider ſhall fall backward. **Then Jacob foreſeeing in his mind the great calamity that ſhould betide his poſterity, comforting himſelf, and reſting in Gods promiſe cried out with heart and mind:** O Lord, I have waited for thy ſalvation.

Gad, an hoſt of men ſhall overcome
Joſh. 1.1. thee, but thou ſhalt overcome at the laſt.

And what ſhall I ſay to *Aſer*? his bread
Num 33. ſhall be fat, and he ſhall have pleaſures for a King.

Judg. 45. *Nepthalim*, is a Hind ſent for a preſent giving goodly words.

The bleſſing of Joſeph. Encreaſe of family. *Ioſeph* is a flouriſhing Bough by a Well-ſide, the ſmall boughs ſhall run upon the wall. The Archers ſhot againſt him, and hated him, but his Bow was made ſtrong, and his Arms ſtrengthned by the hands of the

All things come of God. Almighty God of *Jacob*. Out of him ſhall come an Herdman, a ſtone in *Iſrael*. All theſe things ſhall come from my fathers God, which hath helped thee, and bleſſed thee with bleſſings of the Heaven, with bleſſings of the deep beneath, with bleſſings of the breſt and womb. The bleſſings of (me) thy father, that I give thee, are ſtronger then the bleſſings that I had of mine Elders. Until the end of the hills of the

the World they ſhall be on thy head.

Benjamin ſhall ravine as a Wolf, in the morning he ſhall devour the prey, and at night divide the ſpoil. And now when I ſhall be gathered to my people, bury me with my Father, in the cave that is in the Field of *Ephron* the Hethite, in the Cave that is in the Field of *Machpelah*, which is before *Mamre*, in the land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a poſſeſſion to bury in, where as were buried *Abraham* and *Sara* his wife, and *Iſaac* with *Rebecca*; and there I buried *Lea*. The Field, and the Cave that is therein, was bought of the Children of *Heth*.

Not for the holineſs of the place, but for memory of Gods promiſe.

When Jacob had made anend of commanding all that he would unto his ſons, having lived one hundred forty and ſeven years, he plucked up his feet into the bed, and quickly died. Then Joſeph falling upon his Fathers face and kiſſing him with tears, cauſed him to be embalmed by Phyſicians to the ſpace of forty dayes, and mourned for him threeſcore and ten daies. Who departing from Eygpt into Canaan, with noble men of the Land in Chariots, and horſmen, buried him in the place which Jacob had appointed.

A token of a good conſcience

The Teſtament of *Ruben*, made to his Children at his death, concerning the things that he had in his mind, by the ſuggeſtion of the ſpirit of fore-knowledg.

Behold the pot, the hear, the bed
do note the ſtrength, the luſt,
Of Ruben, *and unconſtant head*
who therefore was accuſt.

The Teſtament of

REUBEN.

THis is the copy of Rubens teſtament, concerning all the things which he gave in charge to his children before he died, in the 125 year of his life. Two years after the deceaſe of Joſeph, his children and childrens children came to viſit him in his ſickneſs and he ſaid unto them.

My children, I die, and go the way of my Fathers. And ſeeing there his brethren, Juda, Gad, and Aſer, he ſaid unto them; Lift me up, my brethren, that I may tell you and my Children the things, that I have hidden in my heart, for I am henceforth drawing to my long home. Then ſtanding up he kiſſed them, and weeping ſaid: Harken my brethren and you my children, give ear to the words of your Father Ruben: mark what I give in charge to you. Behold, I command you this day before the God of Heaven, that ye walk not in the ignorance of youthfulneſs and fornication wherin I overſhot my ſelf, and defiled the bed of my Father, Jacob. For I aſſure you that the Lord did therefore ſtrike me with a ſore plague in my

Death is our long home.

Fornication plagued. Gen. 15.

a Prayer and repentance ſtayeth Gods wrath.

b The bleſſing and prayer of a father to God for his children of what benefit.

ſtanks the ſpace of 7 months, and a I had periſhed if my Father b Jacob had not prayed to the Lord for me, becauſe he was minded to have ſlain me. I was thirty years old when I did this evill in the ſight of the Lord, and ſeven months was I ſick to the death, and with a free heart did I ſeven years penance before the Lord I drank no wine nor ſtrong drink: no fleſh came within my mouth, I taſted not any fine bread: but I mourned for my ſin, for it was great, and there ſhall none ſuch be done in Iſrael. And now my ſons hear me, that I may ſhew you what I ſaw concerning the ſeven ſpirits of error in my repentance. Belial giveth ſeven ſpirits againſt a man; which are the welſprings of youthful works: and ſeven ſpirits are given man in his creation whereby all his works are done. The firſt is the ſpirit of life, wherewith is created his being. The ſecond is the ſpirit of ſeeing, wherewith cometh luſting. The third the ſpirit of hearing wherewith cometh learning. The fourth is the ſpirit of ſmelling, wherewith cometh delight, by drawing in of the air, and by breathing of it out again. The fift is the ſpirit of ſpeech, wherewith know-

In repentance the heart is to be conſidered, not external action.

The eight Inſtruments whereby man worketh and the effect of them.

1 Life.

2 Seeing

3 Hearing.

4 Smelling

5 Speech.

knowledge is made. The sixth is the spirit of tasting, whereof comes the feeding upon things that are to be eaten and drunk, and through them is ingendred strength, because the substance of strength is in meat. The seventh is the spirit of seed and generation wherewith entereth in the lust of pleasure. 6. Tasting. 7. Seed, & of what property.

For this cause it is the last of creation & the first of youth, because it is full of Ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, & as an ox to the stall. Among all these is the eight spirit, which is of sleep, with whome is created the wasting away of Nature, and the Image of Death. With these spirits are mingled the spirits of error. Whereof the first is the spirit of lechery, who lieth within the nature and senses of man. The second spirit of unstableness, lieth in the belly. The third spirit of strife, lieth in the Liver and in choler. The fourth spirit is of bravery and gallantness that the party may seem comely by excess. The fifth is the spirit of Pride, which moveth a man to mind over great things or to think well of himself. The sixth is the spirit of lying or vain gloriousness, in boasting a mans self, and in desire to tell his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness 8. Sleep, & of what Property. Eight spirit, of error, & of what property. 1. Lechery. 2. Gluttony. 3. Envy. 4. Bravery 5. Pride of what property. 6. Vain-glory, in what it consisteth. 7. Unrighteousness,

which

which ſtirreth up the affections that a man ſhould perform the luſtful pleaſures of his heart. For unrighteouſneſs worketh with all the other ſpirits. by taking guile unto him. Unto all theſe ſpirits is marched the eighth ſpirit, which is the ſpirit of ſleep or ſluggiſhneſs in errour and imagination, and ſo the ſouls of young folks periſh, becauſe their minds are darkned and hidden from the truth and underſtand not the law of the Lord, neither obey the doctrine of their Fathers, as befel to me in my youth. But now my children love the truth, and that ſhall preſerve you; Harken to your Father Ruben, and let not your eyes 1. run a gazing after women, neither be ye 2. alone with a woman that is married; neither do ye ſeek about 3. what women are doing; For if I had not ſeen Bilha bathing her ſelf in a ſecret place, I had not fallen into that wickedneſs But my mind ran ſo upon the naked women, till it ſuffered me not to ſleep till I had committed abomination. For while my Father Jacob was away at his Father Iſaac, and I in Gader hard by Ephrata, a houſe of Bethlehem, Bilha fel 4 drunken, and as ſhe lay a ſleep uncovered in her chamber, I went in ſo, & ſeeing her nakedneſs wrought wickedneſs with her, and leaving her aſleep went my way

8 Wilful ignorance.

Diſcommodities of ignorance

Ringleaders to fornication.

1. A greedy eye.

2. Cloſe company with women.

3 Baſe queſtioning

4 Drunkenneſs.

way. By and by an Angel of God bewraied my wickednes to my Father Jacob, who coming home mourned for me, and touched not Bilha any more. Therefore look not upon the beauty of women, neither muse you upon their doings, but walk ye with a single heart in the fear of the Lord God busying your selves about some work, and keeping your selves occupied either in learning or about your flocks, until such time as God give you such wives as he listeth, lest you do suffer as I have done. I durst not look my Father in the face to his dying day, nor speak to any of my brethren for shame. My conscince biteth me even yet still for my sin. But my Father comforted me, and prayed for me unto the Lord, that his wrath might pass away from me, as the Lord himself shewed unto me. Therefore from that time forth I was kept from sinning any more; And you my children like wise keep ye that I shall tell you and you shall not sin; For Fornication is the destruction of the Soul, separating it from God, and making it to draw unto Idols, because it leadeth the mind and understanding into errour and bringeth men to their grave before their time. For whoredome hath undone many men: and although a man be ancient or noble, yet doth

Nothing so secretly done, but it shall be open.
A godly caveat.

Labour a preservative from fornication.
A guilty conscience is a great burthen.

The fruit of fornication.
1. Destruction of the soul.
2. Idolatry

3 Shortness of life.

4 Ignominious shame.

Joseph's chastity rewarded.

him, and make him a laughing stock both before Belial, and the sons of men. But Joseph, because he kept himself from all women, and cleansed his thoughts from all fornication found favour both before the Lord and men. The Egyptian woman did much to him, by using the help of witches, and by offering him slauber sauces: but the purpose of his mind admitted no noisome desire. For this cause the God of our Fathers delivered him from all death, both seen and unseen. For if fornication overrule not your mind, neither shall Belial prevail against you. Women are hurtful things, my sons, because that when they want power and strength against a man, they work guilfully to draw him to them by trains; and whom they cannot overmatch in strength, him they overcome by deceit. For the Angel of the Lord which taught me, told me of them, that they be overmastered by the spirit of fornication more than men be, and that they be ever practising in their hearts against men, first making their minds to err by decking of themselves; then shedding their poison into them by sight, and finally catching them prisoners by their doings: for a woman is not able to enforce a man. Therefore my

Properties of unchast women.

sons

sons flye fornication, charge your wives and daughters that they trim not their heads and will them to chasten their looks: for every woman that dealeth deceitfully in these things is reserved to the punishment of the world to come. For by such means were the watchers deceived before the floud: as son as they saw them, they fell in lobe one with another, and conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husband: and the women by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the Watchers appeared to them of height unto heaben. Therefore keep your selbes from fornication: and if ye intend to habe a clear mind, keep your selbes from all women, and forbid them likewise the company of men, that they may habe also clean minds. For although continual companyings do not alwaies work wickedness, yet breed they incurable stings to them, and to us everlasting shame before Belial, because fornication hath neither understanding nor godliness in it, all enbiousness dwelleth in the desire thereof? and for that cause shall ye enby the Children of Levi, and seek to be exalted above them, but ye shall not be

A note for garish attire, and wanton looks. An example of this mischief, Gen. 6.

Teachers infectious company corrupteth the mind.

Envy accompanieth fornication, shame followeth. Gen. 4 9.

be able to compass it: for God will avenge them, and you shall die a dangerous death: for unto Levi and Juda hath the Lord given the sovereignty, and unto me; and Dan and Joseph hath he granted to be Princes with them. Wherefore I charge you, hear Levi; for he shall know the law of the Lord and deal forth judgment, and offer sacrifices, for all Israel, till the full time of Christ the chief Priest, because the Lord hath spoken it. I charge you by the God of heaven, that every of you do deal faithfully with his neighbor, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth: for he shall bless Israel and Juda. God hath chosen Juda to be the King of all people, wherefore worship you his seed, for he shall die for you in battails both visible and invisible, and shall reign over you world without end.

He prophecieth of Christ

Faithful dealing with neighbors. Gen. 5. 29.

Ruben having given his Children the foresaid charge, and blessed them, dyed: Then they put him in a Coffin, and carrying him out of Egypt, buryed him at Hebron, in the double Cave where his Fathers slept.

The

The Teſtament of SIMEON, made to his Children at his death, concerning Envy.

The heart in womans mouth, the face,
the ſword, the wolfe, the cap:
All theſe paint out the enviens race,
That run to their miſhap.

THe copy of Simeons words which he ſpake unto his ſons at his death, in the hundreth and twentieth year of his life in the which Joſeph died. For they came to viſit him upon his death bed, and he ſitting up, kiſſed them, ſaying.

Hearken my children, hear me your Father Simeon, whatſoever I have in my heart, I am my Father Jacobs ſecond ſon, and my Mother Lea named me Simeon, because the Lord heard her Prayer. I became very mighty. I went through th my doings, and was not afraid of any thing. For my heart was ſtout, my mind unmoveable, and my ſtomach undiſcourageable: for hardineſs is given of the highest into mens ſouls and bodies. In thoſe daies I envied Joſeph, becauſe my father loved him: I hardened my heart againſt him to kill him, becauſe the prince of errour ſending forth the ſpirit of envy, ſo blinded my mind that I could not take heed to ſpare my Father Jacob. But his God, & the God of his fathers ſending his angel, did rid him out of my hands. For while I went into Sichem to carry fare for our flocks, and Ruben into Doraim, where

Gen. 29.

Hardneſs of whom it is Gen. 37.

Man purpoſeth, God diſpoſeth.

where all our necessaries were laid up in store: our brother Juda sold him unto the Ismaelites: and therefore when my brother was come again, he was sorry, for he intended to have conveighed him safe again to our Father. But I was angry with Juda, for letting him go alive, and bare him grudge five months after: howbeit God letted me, and restrained the working of my hands; for my right hand was half withered up for xj. daies together. Then did I perceive (my sons) that that befel me for Josephs sake: whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancour, envy, and folly. For I knew I had conceived a wicked thought against the Lord, and against my Father Jacob, for my Brother Josephs sake whom I envied.

Now therefore my children keep your selves from the spirits of errour and envy. For envy overruleth the a mind of every man, suffering b him not to eat or drink in rest, or to do any good thing, and is alwaies egging him to c slay the party whom he envieth, and d pining away at his prosperity. Two years together I

Envie described.

a Blindeth the mind.
b hindreth sustenance
c provoketh murther.
d Pineth at mens prosperity.

punished my soul with fasting in the fear of the Lord. For I knew that the way to deliver me from enby, was the fear of the Lord. If a man flie unto the Lord, the wicked Spirit flieth from him, so as his mind becommeth meek, and of spiteful he becommeth pitiful, bearing no grudge towards such as love him, and so his enby ceaseth. And because my Father saw me sad, he asked me the cause of it. To whom I lied saying; I have a pain in my stomach, for I was sorriest of all my brothers, for that I had been the cause of Josephs selling into Egypt. And when I came into Egypt, and was put in ward by him as a spy? then perceived I, that I was justly punished, and I was not sorry for it. But Joseph being a good man, and having Gods spirit in him, and being full of pitty and mercy, minded not to do me any harm, but loved me as well as the rest one of my brethren. Therefore my Children keep your selves from all spite and enby, and walk in singleness of mind and good conscience, after the example of your Fathers brother, that God may give you grace, glory, and blessedness, upon your heads as you see in him. Of all the

A remedy against envy.

Gen. 42.

Joseph merciful to his brethren. Gen. 50.

daies

daies of his life, he did neber cast us in the teeth with it, but lobed us as his own soul, and moze then his own Childzen, honouring us, and gibeing us riches, cattel and cozn abundantly. You therefoze my Childzen, lobe ye one another with a good heart, and put from you the spirit of Enby; foz it maketh a Mans soul to grow sabage, marreth his body, breedeth wzath and war in his thoughts, setteth his blood on fire, dzibeth him out of his wits, and suffereth no reason to bear any sway oz rule. Mozeober, it taketh away his sleep, disquieteth his mind, and maketh his body to tremble. Foz eben in sleep some spice of imagined malice gnaweth him, cumbzing his soul with Spirits of mischief, making his body ghostly; and his mind affrighted with trouble, and appearing unto men, as it were with a pernicious Spirit and powzing out of poyson. Therefoze was Joseph fair of face, beautiful and comely to behold, because no wicked thing dwelt in him, foz he had a countenance clear from cumberance of mind. And now my childzen let your hearts be meek befoze the Lozd, and walk right befoze man; so shall ye find

A sure token of good.
Properties of Envy.
1 Corruption of life.
2 Distemperature of body.
3 Small sleep. Gen. 39.
A token of a quiet mind

favour both with God and man: and beware that ye fall not to whoredom. For whoredom is the mother of all naughtiness separating a man from God, and sending him to Belial. For I have seen in Enochs writings, that you and your Children shall be corrupted with whoredome, and do Levi wrong by the sword. But they shall not prevail against Levi, because he shall fight the Lords battels, and take all your tents, and very few shall be divided in Levi and Juda, for he shall be your Captain, as my Father Jacob prophesied in his blessings. Behold I tell you all these things aforesaid, that I may be clear from the sin of your souls. Now if you put from you all enviousness, and all stiffneckedness, all my bones shall flourish as a rose in Israel, and my flesh as a Lilly in Jacob, and my savour shall be as the sent of Libanus, and my holy ones shall be multiplied as the Cedars for ever, and their boughs shall spread out in length for evermore. Then shall the seed of Canaan perish together with all the remnant of Amalek. All the Cappadocians shall perish and all the Scythians shall likewise be destroyed. Then shall the land of Cham fail, and all the

Eff. 5:5 of whoredome.

Gen. 49.

Parents teaching not their children are guilty.

Commodities of concord.

Exod. 17.

the people go to wreck. Then shall the Earth rest from trouble, and all men under Heaven from war. Then shall Sem be glorified, when the great Lord God of Israel appeareth upon earth as a man, to save Adam in him. Then shall the spirits of errour be trodden under foot, and men shall raign over hurtful fiends: then shall I arise again in joy, and bless the highest in his wonderful works: for God taking a body upon him, and eating with men, shall save men. And now my children obey Levi, and you shall be delivered by Juda: and advance not your selves above these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi the Prince of priests, and of Juda the King of Kings, God and man. So shall he save all the Gentiles, and the off-spring of Israel. For these things sake I charge you to command your children, to keep these things thoroughout all their generations,

Joh. 1.

The fruit of obedience.

Gen. 49.

A note for Parents.

And Simeon making an end of these his sayings and commandements, to his children, slept with his Fathers, when as he was of the age of an hundred and twenty years. And then they laid him in a cof-

sin of wood that rotteth not, that they might carry his bones again into Hebron and they conveyed him privily in the war of the Egyptians. For the Egyptians kept the bones of Joseph, in the Kings treasure, For their Inchanters told them that whensoever Josephs bones were carried away, there should be such a plague of mist and darkness among the Egyptians, as one brother should not know another, no not even by torchlight: and Simeons children bewailed their Father according to the Law of mourning, and continued in Egypt till the day of their departing thence under the hand of Moses.

The

The Teſtament of LEVI, made to his Children at his death, concerning Prieſthood.

Flie ſin, be juſt, rage not, give light,
Ye Preachers of Gods Word:
For what elſe ſheweth Sun and Moon,
Dame Venus, Wolf, and Sword?

The Teſtament of Levi.

THe Copy of Levies wordes, namely, which he ſpake to his children concerning all the things which they ſhould doe; and which ſhould happen unto them untill the day of judgment. He was in health when he called them unto him, for he knew before when he ſhould die. So when they were come together he ſaid unto them.

Levi his birth and countrey. Gen. 34.

I Levi was bred and born in Charran, and afterward came with my Father into Sichem. I was at that time but young about 20 years old, when I helped my brother Simeon to reveng our Sister Dina againſt Hemor. Now as we were feeding of our flocks in Abelmuel, the ſpirit of the underſtanding of the Lord came upon me, and I ſaw all men undermining their own waies, and how unrighteouſneſs had builded her ſelf a fortreſs, and wickedneſs ſat upon the throne thereof. And I was ſorry for mankind, and beſought the Lord to ſave them. Then there fell a ſleep upon me and I ſaw a very high mountain: It was the mountain of Aſpis in Abelmuel. And beheld the heavens opened, and the Angel

gel of God said unto me, Levi, come hi- Christ.
ther; and I went from the first heaven to the second, and there saw the water hanging between the one and the other. And I saw the third heaven much brighter than them both: for the height thereof was infinite. And I said to the angel, what Christ.
meaneth this? And the Angel answered me, Marvel not at these things, for thou shalt see four heavens yet brighter, and without comparison when thou comest up to them. For thou shalt stand by the Lord and be his Minister and utter his secrets unto men, and preach of the deliverer of Israel which is to come: by thee and by Juda the Lord will appear to men to save all mankind in them. Thy life shall depend upon the Lord by him shall thou have thy fields, vineyards, fruits, gold and silver. Therefore harken as touching the seven heavens. The lowest is most lowring, 1
because it is nearest to all the unrighteousness of men. The second hath fire, snow, 2
and ice, prepared by the Lords appointment, against the day of Gods rightful judgment. In it are all the spirits of vengeance for the punishing of the wicked. In the third are the powers of hosts ordained 3
against

againſt the day of judgment, to take ven-
geance upon the ſpirits of error and Be-
4 lial. In the fourth above theſe, are the
ſaints: for in the higher places dwelleth
great glory in the holy of all holies above
5 all holineſs. In the next unto this are the
angels that do ſerve in Gods preſence,
and ſeek his favour in all the ignorances
of the righteous. They offer to the Lord
the ſweet ſavour of a reaſonable ſervice, a
ſacrifice without bloud. In the other that
6 is under this, are the Angels that bring
anſwers from the Angels in Gods pre-
ſence: In that which is above it, are the
7 thrones and poteſtates, wherein is con-
tinual offering up of hymns unto God.
Therefore whenſoever the Lord looketh
upon us, all of us are moved; yea, and
even heaven, earth, and the bottomleſs
deep are moved at the ſight of his great-
neſs, but the children of men being witleſs
ſhall ſin and provoke the higheſt unto
wrath: Now therefore underſtand that the
Lord will execute judgment upon the chil-
dren of men: Becauſe that men will ſtill
continue in unbelief and unrighteouſneſs,
even when the ſame ſhall cleave aſunder,
the Sun be darkned, the waters dryed

up

up, the fire quake, and all creatures be troubled at the fainting of the invisible Spirit, and the spoiling of hell in the passion of the highest: therefore shall they be condemned to punishment. The highest then hath heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant, and a minister in his presence, a lantern of knowledge to lighten Jacob thoughly, and to be as a day sun among the children of Israel; and unto thee and thy seed shall the power of blessing be given, till God visit all nations in the bowels of the mercy of his Son for ever. Nevertheless, thy sons shall lay their hands upon him to crucifie him, and for this cause is wisedome and understanding given unto thee, to give thy children knowledge of him; because that if they bless him, they shall be blessed, and they that curse him shall perish in his sight. And the angel opened me the gates of heaven, and I saw the holy Temple, and the highest sitting on the throne of glory, and he said unto me, Levi, I have given thee the blessings of the Priesthood, till I come my self to dwell in the midst of Israel. Then the Angel brought me down

A Minister what he should be, of himself not righteous. Mat. 5.

End of the priesthood prophesied.

Christ his passion prophesied.

Christ.

down to the earth, and gave me a shield and a sword, saying: Execute vengeance in Sechem for Dina, and I will be with thee, for God hath sent me. And at that
Gen. 34. time I slew the sons of Hemor, as it is written in the tables of Heaven. And I said unto him, Lord I pray thee tell me thy name, that I may call upon thee in the time of my trouble. And he answered, I am an Angel which executeth Israel, that
Christ our Redeemer he might not be stricken for ever, because all wicked spirits lie in wait for him. Afterward being waked as it were out of sleep, I blessed the most high, and the Angel that executeth the off-spring of Israel, and all righteous men. And when I came to my Father, I found an Aspe of brass, whereupon the hill took the name of Aspis which is hard by Gebar on the right side of Abila. And I laid up these sayings in heart, and I counselled my Father and my Brother Ruben to perswade the sons of Hemor to be circumcised, because I was zealously grieved for the abomination which they had wrought in Israel. For first of all I killed Sichem, and then Simeon killed Hemor; and after this came our brethren, who smote the City with the edge of the sword

The zeal of a Minister. Gen. 34.

swoꝛd When my father heard of it he was angry, because they had received circumcision, and were killed afterward and therefoꝛe he dealt otherwise with us in blessing. Foꝛ we sinned in doing it against his will, and he fell sick the same day. But I knew then the Loꝛd intended evil to the Sichemites, because they had purposed to have done the like unto Sara, as they did unto our Sister Dina: but GOD letted them. And they persecuted our Father Abraham (as then a Stranger) and carried away his Cattel, and furthermore did beat Jeblao very soꝛe, who was boꝛn in his house. After the same manner dealt they with all other strangers, taking away their wives from them by foꝛce, and dꝛiving the men themselves out of their country. Foꝛ which cause the wꝛath of the Loꝛd came upon them in the end And I said to my father: Sir be not offended, foꝛ God will bꝛing the Canaanites to nothing befoꝛe thee, & give their land unto thee & unto thy holy one after thee. Foꝛ from henceforth Sichem shall be called the city of fools. because that as men do scoꝛn fools, so have we scoꝛned them foꝛ their woꝛking of folly in Israel, in taking away our sister foꝛ to defile

Gen. 34.

Gen. 49.

The manner, not the doing rebaked.

The sin of the Sichemites. Raped Dina. Persecuted strangers. Gen. 12. Raviſhed their wives.

Gen. 35. file her. Then came we into Bethel, and there when I had sacrificed three score and ten dayes together, I saw the thing again as I had seen it before. And I saw seven men in white rayment, saying unto me, Up, put on the Stole of Priesthood the crown of righteousness, the Reasonal of understanding, the Robe of truth, the Breast-plate of faith, the Mitre of holiness, and the Ephod of Prophecie. And so every of them bringing something with him, did put them upon me, saing, Be thou henceforth the Lords Priest, thou and thy seed for evermore. The first of them anointed me with holy Oyl, and gave me the Scepter of judgment. The second washed me with clean water, and fed me with Bread and Wine that is, to wit, with the most Holy of Holies, and cloathed me with a glorious Robe down to the ground. The third did put upon me a Silken garment like to an Ephod. The fourth girded me with a girdle like to Purple. The fifth gave unto me an Olive bough, very full of fatness. The sixth did set the Mitre of Priesthood upon my head. The seventh filled my hands with incence, to the intent I should execute the office of a Priest unto the Lord.

The Ministry described.

Exod. 28. Levit. 8.

And

And he said unto me, Levi, unto thee principal things is thy seed appointed of God; namely, to be a sign of the glorious Lord that is to come, s he that believeth shall be the first. The great lot shall not fall upon him, the second shall be in Priesthood and the third shall have a new name, because a King shall rise up in Juda, and renew my Priesthood according unto the figure of the Gentiles, among all nations. But the coming of him is unutterable, as who shall be the Prophet of the highest, born of our Father Abraham. All the pleasant things of Israel shall be given unto thee s to thy seed, and you shall eat all that is fair to see to, and thy seed shall distribute the Lords Table, and of them shall be high Priests, Judges and Scribes; for in their mouth shall the holy things be kept. When I awoke, I perceived that this vision was like the other, and I laid it up in mine heart, and shewed it not unto any man living upon the earth. The first two days, I and Juda went to our grand-father Isaac, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto Bethel. But when we came to Bethel, my Father Jacob

The three blessings of the family of Levi.

Christ prophesied.

A distributing excludeth the sole receiving of the Sacrament.

saw in a vision concerning me, that I should be their priest before the Lord. And he arose in the morning, and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the Law of the Lord, according as Gods angel had shewed it to me, and he taught me the law of Priesthood, Sacrifices, Burnt offerings, Firstlings, Free-will offerings, and offerings for health. Every day he taught me understanding, and called upon me continually before the Lord saying, My son, give no ear to the spirit of fornication, for he will follow thee and defile the holy things by thy seed: Therefore take thee a wife in thy youth, such an one that hath not any blemish nor uncleanness, nor is of the kindred of the Allophytes or of the Gentiles. And before thou enter into the holies, wash and likewise ere thou sacrificest, & also when thou hast done, offer unto the Lord the fruits of the twelve trees that are ever green, as my father Abraham taught me to do: and the fruit of all clean beasts, and of clean fowls offer thou in sacrifice, Likewise offer up thy first born of all things, and the first fruits of thy Wine, and sprinkle thy

Exod. 29. Levi. 1, 2, 3.

An exhortation for Ministers

A minister may be married. Levit. 21.

He must come with a pure mind to execute his office. Levit. 1, 2.

Sacrifices

Sacrifices with Salt. Now therefore my Sons, keep ye all the things that I command you; for whatsoever I have heard of my Fathers, that have I told unto you. I am clear from all the wickedness and sin which you shall commit in the end of the world. Ye shall work wickedness against the Saviour of the world, and ye shall seduce Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The Veil of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed, and trodden under foot. Nevertheless, the House which the Lord shall chuse, shall be called Jerusalem, as the Book of Enoch the righteous contained. Therefore when I was twenty and eight years old, I took a Wife, whose name was Melcha, and she conceived and bore me a son and called his name Gershon, because we were but strangers in our land: For Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree, The 2d was Caath, who was born the five & thirtieth year.

A comfort for godly parents. Prophecy of the destruction of Israel. The Realm plagued whose Ministery is wicked.

Gen. 46. Levi his progeny.

I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learning.

Exod. 6. The third was Merari, who was born in the five and fiftieth year of my life: And because his mother was hardly delivered of him, she called him Merari, which is as much as to say, my bitterness. And in the threescore and fourth year of my life was my daughter Jochebed born in Egypt: and so was I honourable among my brethren. Also my son Gershon took him a wife, which bare him Lybni, and Schimi. The sons of Caath were Amram, Yshyar, Hebron and Uzziel, and the sons of Merari were Mahali and Mushi. In the fourscore & fourteenth year of my life, Amram took unto wife my daughter Jochebed, because that he and she were born both on one day.

Levi made Priest at 18. years. I was eight year old when I entred into the Land of Canaan, and eighteen year old when I entred into the office of priesthood.

Married at 28. At eight and twenty years I took a wife, and at fourty years old I entred into Egypt, and behold ye be now my children children in the third generation. Joseph died in the hundreth and tenth year.

And

And now my Children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things, according to his Law. Moreover, bring up your children in learning that they may have understanding by reading the law of God, without ceasing all their life long. For whosoever knoweth Gods law shall be honoured: and go whereseever he will, he shall be no stranger; also he shall have more friends than his forefathers had, and many shall be glad to serve him, and to hear the law at his mouth. My sonns, deal rightfully upon earth, that you may find Heaven, and sow good things in your minds that you may find them in your life, For if ye sow evil things, ye shall find and reap all manner of combrance and trouble. Get ye wisdome in the fear of God, for if captivity come, and Cities and Countries be destroyed, gold and silver and all possessions perish; but none can take away the wise mans wisedome save only the blindness of ungodlyness and sin. For his wisedome shall become a shield to him among his enemies, and make a strange countrey to be as his own home, and cause him to find friendship in the midst of his foes.

A note for Parents.

Blessings of the learned Minister.

Wisedom a precious Jewel.

Sin blindeth wisedome.

Commodities of wisedome.

foes. If he teach and doe such things, he shall sit with Kings, as did our brother Joseph. And truly my Children, I know by the writings of Enoch, that in the end ye shall doe wickedly, laying your hands most spitefully upon the Lord; and through you, your brethren shall be confounded, and made a scorning stock to all nations. Howbeit our Father Israel is cleer from the wickedness of the high Priests, which shall lay hands upon the Saviour of the World. The Heaven above the earth is clean, and you be the lights of the Heathen, as the Sun and the Moon. What shall all the heathen do, if you be overdarkned with wickedness, and bring curtedness upon your country folk, for whose sakes the light of the World is put into you, to inlighten all men withal; This light of the World shall you most wilfully steal, and teach commandements contrary to the righteousness of God. Ye shall purloin the Lords offering and filch away pieces of it. Before you do your sacrifices unto the Lord ye shall steal away the choicest things, and eat them disdainfully with Harlots, teaching Commandements of covetousness. Ye shall defile marryed women, and inforce maidens

Christ his death, and spitefulness of the Jews, prophesied. Mat. 27.

Ministers what they are.

The wicked Priesthood and their misery described. 1 Sam. 2.

maidens in Jeruſalem, you ſhall match your ſelves with whores and Harlots, you ſhall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and your mingling ſhall be like unto Sodom and Gomorrha, and ye ſhall be ſwoln with wickedneſs in the Prieſthood, inſomuch that you ſhall moſt diſdainfully and ſpitefully laugh the holy things to ſcorn, not only vaunting and boaſting your ſelves againſt men, but alſo being puffed and ſwoln up with pride againſt the Commandements of God. For this cauſe ſhall the Temple, which the Lord ſhall have choſen, be undoubtedly left deſolate in uncleanneſs, and you your ſelves become captives to all Nations, and be loathed & abhord among them, & receive endleſs ſhame & confuſion. through Gods righteful judgment: and all that ſee you ſhall ſhun you. And were it not for our Fathers, Abraham Iſaac, and Jacob, there ſhould not one of my ſeed be left upon earth. Furthermore I know by the Book of Enoch, that ye ſhall goe eſtray by the ſpace of threeſcore and ten weeks. and defile the Prieſthood, ſtain the Sacrifices, deſtroy the Law, deſpiſe the ſayings of the Prophets, frowardly perſecute righ-

A propheſie of their deſtruction.

A propheſie of Chriſts perſecution.

Mark the right portraiture of the Shaveling generation.

49

righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think; not knowing that he shall rise again, and so shall ye receive his innocent blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen and despair shall ver you, till he visit you again and mercifully receive you through faith and water. And forasmuch as ye have heard of the threescore & ten weeks, hear ye also of the Priesthood. For in every Jubile shall be Priesthood. In the first Jubile the first anointed into the Priesthood shall be great, and talk to God, as to his father, and his priesthood shall be full of the fear of the Lord, & in the day of his gladness he shall rise up unto the salvation of the world. In the second Jubilee, the anointed shall be conceived in the weakness of the beloved sort: and his priesthood shall be honourable, and he shall be honourable, and he shall be glorified as amongst

Christ & his members.

Ergo faith & the holy Ghost justifieth and not merits.

2.

amongst all men. The third priest shall be taken up in sorrow, and the fourth shall be in grief, because the multitude of iniquities shall be laid upon him, and throughout all Israel every man shall hate his neighbour. The fifth shall be held fast in darkness, and likewise the sixt and the seventh. And in the seventh shall be such abomination both before God and man, as I am not able to express. Howbeit that the doers thereof shall not be known. For this cause shall they be in captivity and corruption, and their land and substance shall be destroyed, but in the fifth week they shall return into their desolate country, and renew the Lords house. In the seventh week shall come idolatrous priests, covetous warriours unrighteous scribes, and filthy abusers of men, children, and beasts. After that the Lord hath sent vengance upon them in the priesthood, then will God raise up a new Priest, unto whom all the Lords word shall be opened: and he shall execute true judgment upon earth many daies and his starre shall arise in heaven. As a King shall he shed forth the light of knowledg in the open sunshine of the day, and he shall be magnified over all the world, and be

3 4

Christ & his true ministery described.

ceiued and ſhine as the ſun vpon the earth, and driue away all darkneſs, and there ſhall be peace vpon all the earth. In his daies the heauens ſhall reioice, the earth ſhall be glad, the clouds ſhall be merry, the knowledge of the Lord ſhall be powred out vpon the earth as the waters of the Seas, and the angels of glory that are in the Lords preſence ſhall reioice in him. The heauens ſhall be opened, and out of the temple of glory ſhall ſanctification come vpon him with the Fathers voice, as from Abraham the Father of Iſaac, and the glory of the higheſt ſhall be ſpread out vpon him, and the ſpirit of vnderſtanding & ſanctification ſhall reſt vpon him, whereof he ſhall giue abundantly and mightily to his children in truth for euermore, and there ſhall none ſucceed him from generation to generation world without end In his Prieſthood all ſin ſhall come to an end, and the vnrighteous ſhall ceaſe from their naughtineſs: but the righteous ſhall reſt in him. and he ſhall open the gates of Paradiſe, and ſtay the threatning ſword againſt Adam; and feed the Lambs with the fruit of life, and the ſpirit of holineſs ſhall be in them. He ſhall bind vp Belial, and

Chriſt lightneth the world. Baptiſm of Chriſt propheſied

No prieſthood ſhall ſucceed Chriſt. Prieſthood of Chriſt how beneficial.

and give his own children power to tread down hurtful spirits; and the Lord shall rejoice in his children, and accept them as his beloved for evermore. Then shall Abraham, Isaac, and Jacob be glad, and then shall I and all Saints rejoice. Now my children ye have heard all. Therefore choose unto you either light or darkness, either the Law of the Lord, or the works of Belial: and we answered our Father, saying: We will walk before the Lord according to his law. And our Father said; the Lord is witness, and his Angels are witnesses, and I am a witness, and you your selves are witnesses of the words of my mouth. And when we had answered, We will be witnesses, Levi rested with this charge given unto his children.

Christ our propitiation.

Christ giveth power to his, to tread down spirits.

And stretched out his feet, and was put to his Fathers, when he had lived a hundred and seven and thirty years, and they laid him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.

The

The Testament of Juda made to his Children at his death, concerning valiantness, covetousness and fornication.

Lo here the blessed Princly state
Of Juda suffering not his mate:
The Scepter, Lyon, Purse and Crown,
Betoken glory and renown.

The Testament of
JUDA.

THe Copy of all the sayings of Juda, which he spake unto his Children at the time of his death: when they were come together before him he said unto them.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot and painful in my youth and obeyed my Father in all things, and blessed my mother and my mothers sisters: And when I came unto mans estate, my Father Jacob prayed over me, saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works both abroad, and at home. Upon a time I saw a Hind, and ran after her, and caught her, & made good meat of her for my Father. Also I outran the Roes, and overtook all things that were in the fields, insomuch that I caught a wild Hare, and tamed her. I plucked a kidde out of the mouth of a Bear, and taking him by the paw overthrew him, and rent asunder all wild beasts that turned upon me, as if I had been

Juda his exhortation.

The duty of children.

Valiantness of Juda: the gift of God.

1

2

3

The manhood of Juda.

4 been a Dog, I encountred with a wild
Boar, and overrunning him tare him in
5 pieces. In Hebron a bastard Lyon leapt
upon a Dog. and I catching him by the
tail, flung him away by and by, and he
9 brast asunder. In the borders of Gare a
wild Bull was feeding in the fields, and
I took him by the horns, and swinged
7 him about, and finally killed him. There
came two Kings of the Chanaanites armed
upon our flock, and much people with
them, and I alone running unto the
flock, slept to King Sur, and striking up
his legs, overthrew him. and so slew him.
8 Also I killed another King named Tha-
phes. sitting on his Horse, and so scattered
9. all their people. I overtook King Achor
a Giant on Horse-back, shooting for-
ward and backward, and throwing a stone
of threescore pound weight upon his horse;
I overthrew him and killed him and figh-
ting two hours with Achor, at length
I clave his shield and maimed his feet and
finally slew him. As I was pulling off
his breast plate, behold eight of his friends
assailed me, whereupon I filled my hands
with stones & slinging them at them with
a sling, slew four of them, and put the o-
ther

ther four to flight. Also our Father Jacob slue the Giant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelve cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my Father was careful of me when I was in battail with my brethren. He lay in a billon concerning me, that the Angel of strength followed me every where, to the intent I should not be overcome. The second handsel was a greater battel to us, then that which we had at Sichem; insomuch that in fighting valiantly with my Brethren I chased a thousand men, and slue of them two hundred persons and four of their Kings, and following after them, skaled the walls of their city, and there slew two Kings more: and so we delivered Hebron, and led them all away as Prisoners. Then the next day we went to a strong walled & unapproachable city, called Areca, which threatned to kill us. Therefore I & Gad went to the east side of the city, and Ruben and Levi unto the West and South side. They that stood upon the walls supposing there had been no mo but Gad and I, did set fire upon us, while

The valiantness of Jacob.

while in the mean time my brother that lay in stale, brake out upon the other two sides, and scaling the walls with ladders entred the city ere our enemies wist it, and so we won it by the sword, and set fire
10 upon the Tower, and burnt it up with such as were fled into it. As we returned, the men of Thaffie lay in wait for our prey, and took it with our children. But we followed them to Thaffie and slew them and burned their City, spoiling all that
11 was in it. And while I was at the waters of Gureba, we fell upon the men of Jobel that came against us in battail and slew and spoiled both them, and also their complices, that came to their aid from Selon, so as we gave them no respite to return again upon us. The fifth day after there came men from Madur to fetch away our prisoners, whom we met in battel notwithstanding that they were a mighty host, and slew them before they could get up to the place that they came
12 from. And when we came to their City their women rumbled down stones upon us from the top of the hill whereon their city stood: but I and Simeon scaling to the backside of the town, got unto the higher

places

places, and destroyed the whole city. The next day it was told us that the cities of two Kings came against us with a huge Hoast. I therefore and Dan faining our selves to be Amortheans and Fellows with them, went into their City and taking the entrances in the dead time of the night, did set the gates wide open to our brethren that came after us: by means whereof we destroyed them and all that they had and when we had sacked the city, we did cast down the three walls thereof. Then went we to Thamua, which was the refuge of all the Kings for their wars. Where being angry for a hurt that I took, I charged upon those that stood above me: but they threw down stones out of slings upon me, and shot arrows at me, and had killed me but that my brother Dan rescued me. Therefore we came running upon them in a rage, and put them all to flight: and they passing by another way, went and sued humbly unto my Father, who made a Covenant with them, so as we did them not any more harme, but received them into league with us, & delivered them all their prisoners. Then builded I Chamma, & my father 13 14

father builded Rambahel. Twenty years old was I when this war was made, and the Chanaanites were afraid of me, and my Wzethzen. I had much cattel, and mychief heardſman was Yran of Ocellam, in whoſe company I ſaw Berſa King of Odellam, who made us a feaſt, and with much intreatance gave me his daughter Bethſue to wife, which brought me forth Er, Anan, and Silon; of which three, God ſlue two Childzen. For Sylon lived, of whom ſome of you be the Childzen. My Father and we made eighteen years peace, with his brother Eſau and his childzen. When the eighteen years were paſt after our coming out of Meſopotamia, in the fortieth year of my life Eſau our Fathers brother came upon us with a great ſtrong Hoaſt, and was ſlain by the Bow of Jacob, and conveyed away dead unto Mount Seir. We alſo followed upon the Childzen of Eſau, but his city was very ſtrong with high walls, and gates of Iron and braſs ſo as we could not enter into it, howbeit we did ſhut them up within it, and beſieged it. Now when they ſhewed not themſelves abroad in twenty daies together, I put my Hel-

met

met upon my head, and in the sight of them all set up a ladder, and skaling the walls, slew four of their noble men with a stone of the weight of three talents. The next day Ruben and Gad went and slew three-score others. Then they offered peace, and we by our Fathers advice, received them into tribute. And they gave us two hundred quarters of corn, five hundred bates of oyl, and a thousand and five hundred measures of wine, until we went down into Egypt. After this my Son Er married Thamar, of Mesopotamia, the daughter of Aram. Now Er was a very wicked Impe, and doubted much of Thamar, because she was not of the land of Chanaan. Therefore the Angel of the Lord slew him the third night after his marriage, when he had not yet accompanied with her, by reason of his mothers subtletie, and so died in his naughtiness, for he was loth that he should have had any children by her.

Er and Anan slain for not using the benefit of lawful marriage.

When Anan was marriageable, I gave Thamar unto him, and he likewise of a spite accompanied not with her notwithstanding that he lived a full year with her, and when I threatned him, then he com-

panied with her, but yet by his mothers commandment he let his seed fall upon the ground, and so also he died in his wickednes. I minded to have given her unto Sylon also, but my wife Bethsue would not suffer me. For she spited Thamar because she was not of the daughters of Chanaan as her self was. Now I knew the ill-toward of Chanaan was mischievous, but yet did youthful fancy blind my heart. And as I beheld her powring out wine, I was deceived with drunkennes, and fell in love with her.

Fornication a fruit of drunkenes.

Upon a time while I was away, she married Sylon to a woman of Chanaan: which her deed when I understood, I cursed her in the bitternes of my soul, and so she died in the wickednes of her sons. At two years after these things, as I went to sheare my sheep, Thamar decking herself like a Bride, set her down at the gate of the City. For it was the custom of the Amorites that their brides do set themselves forth at the gates of their cities, by the space of 7 daies together, to be abused by fornication. I therefore being drunken with the waters of Horek, knew her not, by reason of wine, insomuch that her beauty

Gen 38.

An intolerable custome of the Amorites.

Apparel, Beauty & wine provoketh whoredom.

beauty together with the attire in decking of her self deceived me, and thereupon turning aside unto her, I said, shall I come in unto thee? and she answered, what wilt thou give me? and I gave her my staffe, and my Girdle, and the Crown of my kingdome. Upon my companying with her, she conceived: afterward, I not knowing my self to have been the doer thereof, would have put her to death for it. But she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkennels, I could not put her to death because it was of the Lords doings, but I touched her not any more to my dying day. For when I had done this abomination in Israel, left she might work wyles with me, I said I would fetch my pledges again of her: but when I enquired for her, the townsmen said there was no bride in the City, because she came from another place, and had sate there but a little while, and she deemed that no man knew of my going in unto her. Afterward we came into Egypt to Joseph, because of the dearth. Six and forty years

Fornication is chargeable.

Happy are those that can cease from doing it.

old was I when we came hither, and three-score and thirteen years have I lived here. And now my Sons hear me your Father in all things that I charge you withal, and keep you all my sayings, in doing all manner of Righteousness before the Lord, and in obeying the Commandements of the Lord God, and walk not after your own lusts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the strength of your youth, because it is sinful in the sight of the Lord. For in as much as I gloried in my battails, and upbraided my brother Ruben with Bilha my Fathers Wife, because no face of any beautiful woman had yet deceived me, therefore the spirit of fondness and fornication fell upon me, so that I was overtaken both in Bethsue the Canaanite, and in Thamar the Wife of my own sons. And I said unto my Father in Law, I have made my Father privy to the matter, and therefore I will take thy daughter to my wife. Hereupon he shewed me an infinite mass of gold in his daughters behalf (for he was a King) & decking her with Gold, and Pearl, willed her to pour out wine

It is sinful to any man to glory in his felicity

See what it is to upbraid men their vice.

wine to us at the Supper. The beauty of the woman, and the wine together dazled mine eyes and voluptuousnes did so darken mine understanding, that I fell in love with her, and brake the commandement of God, and of my Fathers, & took her to wife. According to the intent of my heart, the Lord paied me home for it: for I had no joy of the children that I had by her. Now therefore my Children be not drunken with wine, for wine turneth a Mans understanding away from the truth, and kindleth in him the fire of lust, leading his eies into errour, insomuch as wine is a servant of the spirit of lechery, to further the feeding of the mind with voluptuousnes, and so these twayne bereave a man of all power. For if a man drink wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the body to carnal copulation. And if desired occasion serve sin is wrought without shame. Such a thing is wine my sons, for a drunken man is ashamed of nothing. Behold, it made both me and Thamar do amiss, so as I blushed not at the multitude in the city, but went aside unto her in the sight of all.

Children that marry without consent of parents plagued.

Discommodities of wine.

1 Blindeth under-standing

2 Servant of lechery.

Fruit of drunkenes. A drunken man is shameles.

Example.

all men, and committed a great sin in discovering the unclean pvidities of my own sons. Although drinking wine I was not ashamed to break Gods Commandment, in taking a woman of Chanaan to wife. Wherefore, my sons, he that drinketh wine had need of discretion, and the discretion that every man ought to use in drinking of Wine is that he be ashamed to over-drink himself. For if he pass that bound, he forgetteth his understanding, and cleaveth to the spirit of error which causeth the drunken man to talk filthily and to do wickedly, and not to be ashamed but to boast of his lewdness, thinking it to be good. He that committeth whoredome is bereft of his liberty and becommeth a bond-slave of lechery, and cannot get out of it again, after the same manner that I was made naked. For I gave over my staffe; that is to say, the stay of my tribe, and my girdle that is, my power: & my crown, that is, the glory of my kingdome. Howbeit repenting these things, I forbare all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God shewed me that women should from time to time

Who ought to drink wine.

Properties of a drunken man, filthy talk & wicked deeds, Discommodities of whoredome.

over-

ober-master all men, as well Kings as captives, and bereabe great men of their glozy. Foz the poberty of a pooz man is a streater fence to him than is the strength of a mighty man. Therefoze my childzen keep measure in dzinking, foz there are in it four noysome spirits, that is to wit, of concupiscence, of heart-burning, of lechery, and filthy gain. If ye dzink Wine merrily in the fear of the Lozd with shamefastness, ye shall live: But if ye dzink without regard of shame and fear of God, then turneth it to dzunkenness, and dishonesty sealeth in. And if ye dzink none at all, then shall ye not sin, neither in slanderous wozds, noz in quarrelling, noz in railing, noz in breach of Gods commandments, neither shall ye perish befoze your time. Foz Wine discloseth the secrets of God and man unto Strangers, like as I bewzayed the secrets of God and of my Father Jacob to Bethsue the Chanaanite, which God hath fozbidden to be disclosed. Also Wine is a cause of war and sedition. Mozeober I charge you my sons that you lobe not money, noz look upon the beauty of women, foz money and womanly beauty made me to ober-

Four noisom Spirits follow drunkenness.
1 Concupiscence.
2 Heart-burning.
3 Lechery.
4 Covetousness.
Abstinence from wine what commodity it hath.
1 It slandereth not
2 It quarrelleth not nor raileth
3 It breaketh not the commandements.
4 It perisheth not before the time.

shoot my self in Bethsue the Chanaanite. And I am sure that these two things shall corrupt mine off-spring, and mar the wise men of my linage, and hurt the kingdome of Juda, which God hath given me for obeying my Father, for I never repined at my Father Jacobs commandements, but did whatsoever he willed me. And Abraham the Father of my fathers blessed me to fight for Israel, and so did Isaac bless me likewise: and I know that the kingdome shall stand by me, but I have read in the Books of Enoch the righteous that ye shall work wickednes in the latter daies. Therefore my Children keep your selves from lechery and covetousnes, and give ear unto your Father Juda: for those things withdraw men from Gods Law, and blind the understanding of their minds, and teach them [a] pride, neither suffer they any man to shew mercy [b] to his neighbour; they bereave his soul [c] of all good things, & hold it down in pains and sorrows, also they disappoint him of his rest and sleep [d] and consume his flesh. Finally, [e] they hinder Gods sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended at

Obedience to parents how profitable.

The discommodites of covetousnes.

a Full of Pride.
b Mercilesse
c Disquiets the soul.
d Consumes the body.
e Contemns Gods holy word.

at the word of godlines: for these two passions are contrary to the commandements of God. He that serveth them cannot obey God, because they dazel mens minds, and walk abroad as well anights as of daies. My Children covetousnes leadeth men to Idolatry. For through doting upon money, he calleth them Gods which are not, and compelleth the infected party to grow most vilely out of kind. For monies sake I lost my children, and had not the penance of the flesh, and the humbling of my soul, and had not the prayers of my Father Jacob been, I had died as now without Children. But the God of my Fathers being merciful, and full of pity and compassion knew that I sinned through ignorance. For the Prince of errour had blinded me, and I overshot my self as a fleshly man, and being corrupted with sin, knew not mine own infirmity but thought my self to be invincible: Know ye therefore my sons, that two spirits do wait upon a man; that is to wit, the Spirit of truth, and the Spirit of errour, and in the middest between them is set the Spirit of understanding of the mind, whose property is

The covetous and lecherous cannot fear God.

Idolatry the fruit of covetousnes.

Two Spirits wait upon a man.

to

to incline which way it listeth: the things that belong both to truth and untruth, are writen in the breast of man, and God knoweth every whit of it, and none of all mens works can be hidden at any time from him, because all the privities and secrets of mens hearts are written before the Lord, and the spirit of truth beareth witnes of all things and accuseth all, and he that sinneth hath a burning in his heart and cannot lift up his face to his Judge. And now my children love ye Levi, that ye may abide, and exalt not your selves above him, least ye perish. The Lord hath given unto me the kingdome, and unto him the Priesthood, and hath put the kindome a under the Priesthood. Unto Levi is given the Priesthood, and unto Juda the kingdome, and God hath put the kingdome under the Priesthood. Unto me he hath given the things that are upon the Earth, and unto b him the things that are in heaven. As far as the Heaven surmounteth the earth, so far doth c the priesthood surmount the kingdome that is upon the earth. For the Lord hath chosen him above me to approach unto him, and to eat of his table, and to take the

a In respect that Heavenly things are better than earthly, not in external rule & government.

b Ergo jure divino, the Pope can challenge no earthly power.

c Not in power and rule, but in the excellency of the office appertaining to God.

the firſtlings of the children Iſrael, and thou ſhalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one ſort are caught Priſoners, and the other ſort are inriched: even ſo ſhall all kind of men be hazarded in thee, ſome ſinking in miſery, and other ſome floating in proſperity. For in thee ſhall reign great whales which ſhall ſwallow up men as fiſhes, and bring free mens ſons and daughters into bondage. They ſhall take away Mens Houſes, Lands, Cattel, and money by force, and wrongfully they ſhall feed ravens and other greedy fowls with many folks fleſh, and they ſhall proſper and flouriſh in naughtineſs, and be exalted through covetouſneſs, and there ſhall be falſe Prophets like ſtorms, which ſhall perſecute all righteous men. But the Lord ſhall ſet them together by the ears among themſelves, and there ſhall be continual wars in Iſrael, and my kingdom ſhall be knit up in ſtrangers, till the ſabbour of Iſrael come, even till the comming of the God of righteouſneſs, that Jacob and all nations may reſt in peace, and he ſhall maintain my kingdome in peace for ever.

Tyrants & wicked men deſcribed & prophecied.

Mutual diſcord is a plague for tyrants

Chriſt prophecied

For

For the Lord hath ſworn to me, that the kingdome of me, and of my ſeed, ſhall neber fail world without end. But I am bery ſorry my Children, for the filthineſs, and treachery, and idolatry, which ye ſhall work againſt the Kingdome, by following Witches and Conjurers, by bowing your Daughters to deceitful Divels, by making them inchanters, charmers & Strumpets, and by intermedling your ſelves with the abominations of the heathen, for the which things the Lord ſhall bring upon you a famine, and b peſtilence, death and c ſword, wrathful d beſiegement and e debouring dogs, reproach f of friends and foes, loſs and g pain of eies, ſlaughter h of your children, raviſhings i of Wives, ſpoil of your goods, the burning k of your temple, the deſolation l of your country, and the m captivity of your ſelves among all nations which ſhall geld ſome of you to make Eunuchs for their wives, but if ye return to the Lord with hearty repentance and humility, and walk in all the commandments of God, he will viſit you with mercy, and lobing-

Note this ye that ſeek after witches for loſt goods.

The miſery of Jeruſalem.

a Famine
b Peſtilence,
c Death & Sword.
d Beſiegement.
e Devouring dogs.
f Daily reproach.
g Loſs and pain of eies.
h Slaughter of children.
i Raviſhing of Wives.

k Burning of the Temple, l Deſolation of the country. m Captivity, A remedy for theſe, Firſt, Repentance, Obedience.

Iy

ly deliver you from the bondage of your enemies. After this shall rise among you a Star out of Jacob, and a man shall spring out of my seed; which shall walk as the Day-sun of righteousness among the children of men, in peace and meekness, and righteousness, and no sin shall be found in him. The heavens shall open upon him, to pour out the spirit of blessedness upon him from the Father, and he shall shed out the spirit of grace upon you, and you shall be his children in truth walking in his first and last Commandments. This is the off-spring of the most high God, and the well spring of life to all flesh. Then shall the Scepter of my kingdome shine bright, and out of your root shall spring the bessel of planting, in whom shall grow up the Rod of righteousness unto the Gentiles, to judge and save all such as call upon him. After this shall Abraham, Isaac, and Jacob rise up again to life, and I and the Princes my brethren, shall be your Scepter in Israel: Levi first, I next, Joseph the third, Benjamin the fourth, Simeon the fifth, Isachar the sixth, and so all the rest. And the Lord hath blessed us. Levi shall be the

The most heavenly benefit of Christ his second coming.

the messenger of my presence, Simeon the power of my glory, Ruben Heaven, Issachar the earth, Zabulon the Sea, Joseph the Mountains, Benjamin the Tabernacle, Dan the lights, Neptalim the Dainties, Gad the Day-sun, and Aser an Olive-tree. And there shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into endless fire. They that are buryed in sorrow, shall rise in joy, and they that were poor for the Lords sake, shall be made rich. They that suffered penury, shall have plenty; and they that were weak, shall be made strong. They that died for the Lords sake, shall wake up unto life, and run in Jacob: yea they shall run skipping and leaping, and they shall flie as Eagles for joy. But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorifie the Lord for ever. Therefore my children, keep all the law of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me in costly Cloaths, nor rip my belly, for so will Rulers doe; but

A sweet comfort for the godly Christian. Matt. 5. Note.

The blessed estate of the elect after death.

but carry me back into Hebron with you. With these words Juda dyed: and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The

The Teſtament of ISACHAR,

made to his Children at his death concerning a ſingle heart.

Learn hear a ſimple life,
Not void of pain but ſtrife:
The Scythe, the Spade, the Aſſe
Set forth what man he was.

THe Copy of Issachars words. The calling his Children about him, said unto them ye Children of Issachar, hear your Father, and hearken to the words of the beloved of the Lord. I am Jacobs fifth Son in the reward of Mandrake. For Reuben brought Mandrakes out of the field, and Rachel meeting him took them of him: thereat Reuben wept, & at his noise my mother Lea came out. Now the Mandrakes were sweet-scented Apples, which the Land of Aram bringeth forth in high Countries, by the water Valleys. And Rachel said, I will not give thee these Apples, because they shall help me to children. Now there were two of these Apples, and Lea said, doth it not suffice thee, that thou hast gotten away the husband of my Virginity, but that thou wilt have this also? She answered, Let Jacob lye with thee to night for thy sons Mandrakes. Lea said unto her, Do not boast nor brag; for Jacob is mine, and I am the wife of his youth. And Rachel answered, How so? was he not first hand-fasted unto me, and served he not our Father fourteen years for me? What shall I do to thee? For many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwise, then should-

His exhortation. Gen. 30.

dest not have seen Jacob in the face at this day. For thou art not his wife, but wert guilfully put to him in my stead; my Father deceived mee, and conveighing mee away that night suffered me not to see him: For had I been there, this had not come to pass. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Lea, who conceiving, bare me, and called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, and said that Rachel should bear but two sons, because she had forsaken the company of her husband, and chosen continency: and if my mother Lea had not given the two Apples for his company, she should have born eight children, whereas by reason of that she bare but six, Rachel two, and because God visited her in the Mandrakes: for he knew, that she greatly desired to company with Jacob, for Issues sake, and not for lust of pleasure: for she laid up the Mandrake, and delivered it unto Jacob the next day, and therefore God heard Rachel in the Mandrakes, because that although she had a mind to them, yet she ate them not, but offered them to the Priest of the most High, which was in those daies, and laid them up in the Lords house. Therefore my Children when

I

I came unto mans state, I walked with an upright heart, and became Bayliffe of Husbandry unto my fathers, and brought them the fruits of their Lands in their due seasons, and my Father blessed me, when he saw how I walked plainly and simply, I was no busie body in my doings, I was not hurtful nor spyghtful to my Neighbour, I railed not upon any man, neither dispraised I the life of any, that walked in singleness of mind. By reason hereof, when I was thirty years old, I took a wife, because labour had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labour made me to sleep soundly, and my Father did alwaies rejoyce of my simplicity. For whatsoever pains I took, first of all I offered all the first fruits, and the first ingendred cattel unto the Lord by the Priest, and then gave my Father the rest, and the Lord doubled his benefits in my hands. Yea, and Jacob himself perceived well, that God wrought with my plain dealing. For unto every poor man, and to every man in adversity, gave I of the fruits of the earth with a single heart. And now my children, hearken and walk in singleness of mind, for I know that the

The godly life of *Issachar*, and his true dealing. An example for godly children. A pattern of vertuous life.

With a plain-dealing man the Lord is pleased.

Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his Neighbor, lusteth not after diversity of meats, desireth not shift of apparel, nor heighteneth himself long time, but only hath an eye to Gods will, and the spirits of error can do nothing against him. For he cannot skill to entertain a fair woman, lest he should defile his own mind: wrath ever mastereth not his wit, envy melteth not his soul, neither doth his mind run covetously upon gain. For he leadeth an upright life, & beholdeth all things with a single eye, excluding all hurtfulness of worldly error, lest he should overse any of the Commandements of God. Therefore my Children, keep Gods Law, and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour, pity the poor and weak, bow down your back to Husbandry, and labour in tilling of the Earth, in all manner of Husbandry offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel, to this day; for there is none other portion given

A single-hearted man described, who and what he is.

Learn you children of the earth.

given thee, than of the fatness of the earth, whose fruits come by pains-taking; for our father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits. Levi and Judah are glorified of the Lord among the Children of Jacob; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom: Therefore obey ye them, and walk plainly as our father Jacob did; for unto Gad it is given, to destroy the temptations of Israel. My Children, I know, that in the last dayes your Children shall forsake plainness, and cleave to covetousness, let go innocency, and follow lewdness, leave Gods Commandments and stick unto Belial, give over Husbandry, and Gad after wicked devices; and therefore shall they be scattered amongst the Heathen, and become bond-slaves to their enemies.

Obedience and plain dealing commended.

A Plague for disobedience.

Wherefore warn your Children of it, that if they sin, they may return quickly to the Lord; for he is merciful; and will deliver them, and bring them home again into their own Land. I am now an hundred and two and twenty years old, and I know not any deadly sin upon me. I have not known any woman but my wife,

 neither

he inno-
ncy of
Jachar.
godly
ttern to
llow.

neither have I committed whoredome in the lust of my eyes. I have not drunk wine unto drunkennes, neither have I coveted any pleasant things of my neighbours. There hath bin no guile in my heart, neither hath there any lying gone out of my lips. I have bin sorry with every man that was in heavines, and given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttels of lands. I have bin pittiful in the dayes of my life, and dealt truly in all cases. I have loved the Lord with all my strength, and all men as my own children. My sons, if you also do the like, all the spirits of Belial will fly from you, and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild beasts into subjection to you, because ye have the Lord of Heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into Hebron, and to bury him there in the cave with his Fathers. Thus he stretched out his feet and dyed in a good age, having all his limbs strong and sound, and slept the sleep of all the world.

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The

The Teſtament of, ZABULON, made to his Children at his death, concerning compaſſion and mercy.

The poor man at home Zabulon fed.
The ſtranger unknown alſo cloathed:
When ſhip did ſail, but gave wit
God did not fail to govern it.

THe charge that Zabulon gave to his Children in the hundred and fourteenth year of his life, two and thirty years after the deceaſe of Joſeph, and he ſaid unto them, Hear ye me, ye ſons of Zabulon, a good gift to my Father and Mother. For when I was begotten my father was greatly increaſed in Sheep and Cattel, by reaſon of the good luck that he had through the ſtraked rods. I will not, my Children I will not, that I ſinned in thoſe daies for I conſidered not that I dealt wickedly through ignorance in Joſephs caſe: and moreover concealed it with my brothers, from our Father, howbeit that I wept much for it in ſecret: for I was ſore afraid of my Brothers, becauſe they had all conſpired together to kill him with the ſword that ſhould bewray that ſecret. Nevertheleſs when they would have killed him, I beſought them moſt earneſtly with teares, that they would not do ſuch wickedneſs. For Simeon and Gad came upon Joſeph to have killed him, and Joſeph falling upon his knees, ſaid unto them; Have pity upon me, my brethren, have pity upon the bowels of our Father Jacob. Lay not your hands upon me to ſhed

His exhortation when it was given, *Gen* 30.

The love of *Zabulon* towards *Joſeph*.

shed innocent blood: for I have not sinned against you. If I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our father Jacobs sake. Upon his saying of these words, I being moved with compassion, came and wept, and my heart melted within me, and all the substance of my bowels were softned upon my soul. Also Joseph wept, and I with him, and my heart trembled, and the joynts of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity of him. Then Reuben stepping in, said: My brethren, let us not kill him; but let us cast him into the dry pit, that our fathers digged, and found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for Joseph. And so they did, till they sold him to the Ishmaelites. Thus gave I no consent to the sin against Joseph, but Simeon, Gad, and the other of my brethren taking money for Joseph, bought theirs with it, for themselves, their Wives, and their Children, saying: Let us not eat it, because it is the price of our brothers blood; but

A good conscience refuseth no tryal. Love between brethren is as a precious ointment. Mutual love is mutual safety.

A figure of the treachery and consultation of Judas, read Mat. 27.

but let us tread and trample it under our feet, because he said he should reign over us, and we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him that would not raise up seed to his brother. I have loosed Josephs shooe. For when we came out of Egypt, the young man unbuckled Josephs shooes at the Gate, and so we worshipped Joseph, as if it had been Pharaon: and not only worshipped him but also kneeled down before him with blushing, and so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the pit, my brothers set meat upon the Table to eat. But I mourning for Joseph, did taste no meat by the space of two daies, and two nights together; neither would Judah eat with them, but had an eye unto the pit, because he feared lest Simeon and Gad should step thither and kill him: When they saw that I ate nothing, they set me to keep him till he was sold. He was in the pit three days and three nights, without repast, yet he was sold. Reuben hearing that he was sold in his absence, rent his gar-

Juda careful for his Brother.

Reuben his love toward *Joseph.*

garments, and wept, saying, how shall I look my Father Jacob in the face? and therewithal taking money, he ran after the Merchant men: but he could not find them, for they had left the Kings highway, and were gone away apace by bylanes, and Reuben ate no meat that day. Dan therefore coming unto him, said, Weep not, neither be sad for the body; for I wot what we may say unto our Father Jacob. We will kill a Kid and stain Josephs coat with the blood of it, and say unto him, see if this be thy sons Coat or no; for when they intended to sell Joseph, they stripped him out of our fathers coat and put upon him an old coat of a bondservant. Simeon had gotten his coat, and would not deliver it us, but was minded to have cut it in pieces with his sword: and he was angry that he was yet alive, and that he had not slain him. Then all my brethren rising up together, said unto him. Why shouldest not thou give it us, seeing that thou only art the worker of this mischief in Israel? Hereupon he gave it them, and they did as Dan had counselled. And now my children, I warn you, keep the Lords commandements, be merciful to your neighbours, and have inward

Mark the wicked policy of the ungodly.

Zabulon his exhortation.

Compassion is to be shewed as well to beasts as men.

ward compassion towards all not only men but also beasts. For in that respect the Lord blessed me, insomuch that when all my brothers were sick, I escaped without sickness. For God knoweth every mans intent. Therefore my Children, have compassion in your bowels, because that as any man dealeth with his neighbor, so will God deal with him. For the children of my brothers fell sick also, and died for Joseph's sake, because their fathers pitied him not, but my Children were preserved without sickness, as you know. And while I was upon the Sea-coast of Canaan, I fell to fishing for my father Jacob; and whereas many others were drowned in the sea, I above unhurt.

The unmerciful punished, both they and their children.

Fishers Boats first invented by *Zabulon*. But God gave the wisdome, *Gen.* 49.

I was the first that made a fisher-boat to float upon the sea, for God gave me understanding and wisdom therein, so that I did set up a mast in the boat and fastned a sail in the midst of the wood, and coasting along the shoar in it, I fished for my fathers household, till we came into Egypt: and for pity sake, I gave of my fishing to every stranger that I met with, if there were any forlorn born, or any sick body, or any aged person, I boiled my fish and dressed it well, according to every mans

The singular compassion of *Zabulon*.

need,

néed, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the Sea. For he that giveth his neighbour, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my fathers house sufficiently: in harvest time I fished, and in winter time I fed sheep with my brothers. Now will I tell you what I did. I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man; you therefore my children take pity indifferently of all men, and shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart, and if ye have not wherewith to succour the needy out of hand, yet have compassion on him with inward mercy. I know that my hand forsloweth not to give to him that wanted, and to spend the time with him, insomuch that I have walked above seven furlongs with such a one weeping, and my heart yerned upon him for compassion. You therefore, my children, have earnest and inward mercy towards all that are in misery, that God

Note.

Zabulon's mercy in giving food.

A merciful deed to cloath the naked.

Inward compassion wanteing ability serveth.

A rare example of a merciful heart.

God having pity upon you, may be merciful to you likewiſe. For in the laſt daies God will ſend his mercy upon the earth, and whereſoever he findeth inward and hearty mercy, there will he dwell; for lok how much mercy man ſheweth to his neighbour, ſo much will God ſhew to him again. Now when we came down into Egypt, Joſeph minded not our evil dealing with him, but when he ſaw me, it made his heart yern: whom, lok ye upon my children and learn to forget the harm that is done to you. Love ye one another, and do not one of you think upon anothers ill dealing, for that breaketh unity, and diſpleaſeth all kindred, and troubleth the mind. For he that is mindful of harm paſt, hath not the bowels of mercy. Mark the water and ſee how it waſheth away the ſand, when the ſtones and timber are removed aſunder. And if a brok be drawn into many ſtreams, the earth ſucketh it up, and it cometh to nothing: and ſo ſhall you, if you be divided among your ſelves; therefore divide not your ſelves into two heads for all things that God hath created have but one head a piece. He hath given a man two ſhoulders, two hands, and two feet; but yet do all the members obey one head,

God dwelleth in a merciful heart.

Joſeph rewarded good for evil.

He that is mindful of injuries, is not merciful.

Apt ſimilitudes.

An exhortation to concord.

head. I know by the writings of my Fathers, that in the last dayes ye shall depart from the Lord, and be divided in Israel, following two Kings, working all abomination, and worshipping all manner of Idols, and your enemies shall take you Prisoners, and you shall sit among the heathen in all misery, tribulation and sorrow of mind: and afterward you shall remember the Lord, and repent, and he shall turn you again: for he is merciful and full of compassion, and thinketh not upon the lewdness of the children of men, because they be flesh, and the spirit of Errour beguile them in all their doings. After this shall God himself raise up unto you the light of righteousness: and wholsomness and mercy are in his punishments. He shall redeem all men from the bondage of Belial, and all the spirits of errour shall be troden down, and he shall turn all Nations to the following of him, and ye shall see God in the shape of man; for God hath chosen Jerusalem, and God is his name: nevertheless by the wickedness of your words, you shall provoke him to wrath, and ye shall be cast off, till the time of full finishing. And now my children be not sad for my death, neither be ye out of heart

The end of discord is misery.

heart becauſe I leave you. For I ſhall riſe up again among you, as a Captain in the middeſt of my Tribe, among as many as have kept the Law of the Lord, and the commandments of their father Zabulon: But as for the wicked, God will bring everlaſting fire upon them, and deſtroy them for ever. I return to my reſt, as my fathers have done: now fear you the Lord your God, with all your ſtrength all the dates of your life. As he had ſpoken theſe words he fell aſleep, to his ſingular benefit: and his ſons laid him in a Coffin, and carryed him back again into Hebron, buried him there with his Fathers.

The ſtate of the wicked at the latter day.

e Teſtament of DAN made t
his Childrenat his death,concern
inganger andlying.

The Serpent with weapon, and Dan declare,
The intent of thoſe men that wrathful are.

THe Copy of Dan his words, which hée spake unto them in his last daies: in the hundred five and twentieth year of his life, he called his Tribe unto him, and said:

Ye Children of Dan hear my sayings, and give héed to the words of your Fathers mouth, I liked in my heart, and shewed in my whole life the thing that is good: for truth joyned with right dealing pleaseth God well. I have hated hurtful things, as lying and anger, because they teach a man all manner of naughtiness, I confess unto you my Children this day, that I was glad in my heart at the death of Joseph, that true and good man; and rejoyced at the selling of him, because our Father loved him more than us. For the spirit of spightfulness and pride said unto me: Thou art his son too as well as he. And one of the spirits of Belial wrought with me, saying Take thy sword and slay Joseph with it, and when he is dead, thy father shall love thée. This was that spirit of spightfulness which counselled me to devour Joseph, as the Leopard devoured a Kid. But the

Heart and outward profession must be consociate. Lies and anger schoolmasters of evil life. Self love thinketh himself as good as others. Desire of prerogative entiseth to murther.

the God of our Father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Scepters in Israel by committing that wickedness. And now my children, I tell you of a truth, that unless you keep your selves from the spirit of lying and wrath, and love truth, & long sufferance, ye shall perish. Wrath is blind, my children, and no wrathful man loketh truth in the face, because that although they were his *a* father & mother, yet doth he hold them all his enemies: though he be his brother, yet he *b* knoweth him not: though he be the Lords *c* Prophet, yet obeyeth he him not; though he be *d* a righteous man yet he regardeth him not, and though he be his *e* friend, yet he considereth it not. For the Spirit of wrath beseetteth him with the snares of errour, blinding his natural eyes, and dimming the eyes of his mind by falshood, and giving to him a sight of his own making. And wherein bleareth he his eyes? In hatred of heart; for he giveth him a self-willed heart against his brother to spight him, and envy him. My Sons, wrath is mischievous; for it becometh a Soul to the Soul, and subdueth the body to it self by over-mastering,

Man purposeth, but God disposeth.

A wrathful man lively described.

a He accounteth his parents as enemies.

b He knoweth not his brother.

c He obeyeth not the Minister.

d He regardeth not the righteous.

e He considereth not his friend.

The properties of wrath.

the ſoul, and giveth power to the body to worke all wickednes. And when the ſoul hath wrought, it juſtifieth the thing done, becauſe it ſeeth not.

A wrathful man worketh three ways 1. By ſervants. 2. By riches 3. By himſelf.

Therefore he that is wrathful, if he be a man of might, hath treble power in his anger. One, through the help and furtherance of his Servants: Another, of his riches, wherethrough he perſwadeth and overcometh his unrighteouſnes: and a third, of the nature of his own body, which of it ſelf worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled. For the ſaid ſpirit doth alwaies further his wickednes, by cauſing his deeds to be matched with lying. Wherefore conſider the power of wrath how vain it is. For he is in bitter ſpeech, and walketh at Satans right hand that his deeds may be wrought in untruſtines and lying. For Satan doth firſt of all ſting him by ſpeech, and when he hath once pricked him forward, hee ſtrengtheneth him by deeds, and troubleth his underſtanding with bitter nips and loſſes, and ſo provoketh his mind to exceſſive wrath. Therefore when any man ſpeaketh againſt you, be not moved to anger: and if he praiſe you as good men, be not

Two inſtruments of wrath, bitter ſpeech: violent hands.

not puffed up, nor changed into voluptuousnes and fiercenes of countenance; for when a man heareth a thing that misliketh him, firſt, it tickleth him, and ſtingeth his mind, ſo that he thinks he hath juſt cauſe to be angry. Now therefore my children, if ye fall into any loſs and hinderance, be not out of patience; for the ſpirit of impatience maketh men to luſt for the thing that is forgone, and to be angry for the want of it. Bear your loſſes willingly, & be not out of quiet for it: for unquietnes engendreth anger and untruth: and it is evil to have a double face. Anger and untruth talk one to another, to trouble the underſtanding. And when the mind is cumbred with diſdain, the Lord departeth from it, and Belial getteth the dominion of it. Therefore my children keep the Lords Commandments and Laws, eſchew untruth and hate it, that the Lord may dwell in you, and Belial flie from you. Speak every of you the truth to his neighbour, that ye fall not willingly into incumbrance, and ſo ſhall ye be in quiet, and ye ſhall have the God of peace, Mar ſhall not prevail againſt you. Love the Lord all your life long, and love ye one another with a ſtedfaſt heart. For I am

Remedy againſt wrath is forbearing of words.

The effect of impatience.

sure that in the latter days ye shall depart from the Lord and walk in naughtiness, working the abominations of the Gentiles, and haunting wicked women in all lewdness, by the working of deceitful spirits in you. For I have read in Enoch, that Satan is your prince and that all the spirits of fornication and pride, shall ply themselves in laying snares for the children of Dan, to make them sin before the Lord. But my children stick ye unto Levi, and look upon him in all things. The children of Juda shall snatch away other mens goods like Lions through covetousness. For this cause shall ye be led away with them into captivity, and there receive all the plagues of Egypt, and all the malice of the heathen: whereupon ye shall return to the Lord, and obtain mercy, and he shall bring you into his holy place, & proclaim peace to you. The Lords saving health shall spring up unto you out of the Tribes of Judah and Levi. He shall make War against Belia, and give our young men the victory in revengement. He shall deliver the imprisoned souls of the Saints from Belial, and turn your unbelieving hearts to the Lord, and give everlasting peace to such as call upon him,

He prophesieth their wickedness.

A note for covetousness.

Repentance obtaineth mercy.

A prophecy of Christ his humanity.

Christ lively described.

him. The Saints shall rest in him and the righteous shall rejoyce in the new Jerusalem, which shall Glorifie GOD for ever. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy one of Israel shall reign over you in lowlinesse and poverty, and he that believeth in him, shall certainly reign in Heaven. Now my Children, fear the Lord, and beware of Satan and his spirits. And draw near to God, and to the Angel that excuseth you: for he is the Mediator between God and man to set peace in Israel. He shall stand against the Kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth that whensoever Israel decayeth, then shall his enemies Kingdom come to an end. But the said Angel shall strengthen Israel, that he come not to an evil end. At that time shall Israel depart from iniquity, and the Lord shall visit such as do his will in all places of Israel, and among the heathen his name shall be, The Saviour. Therefore my Children, keep your selves from all noisom dealing, and put from you wrath, and all unrighteousness, Love truth

Christ our Mediator.

Christ assisteth us in all temptations.

truth and mildness, and lok what you have heard of your Father, deliver it over to your children, that the Father of Nations may receive you. For he was stedfast, long-suffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteousness, that ye may stick to the righteousness of the Lords law, and bury ye me by my Fathers. In saying these things he kissed them, and slept the sleep of the world. And his Sons buried him, laying his bones by Abraham, Isaac, and Jacob. And like as Dan had prophesied to them, that they should one day neglect Gods Law, and estrange themselves from the off-spring and native Country of Israel so came it to pass.

The

The Teſtament of NEPTHALIM, made to his children at his death, concerning goodneſs.

Run Nepthalims *race, but run apace,*
Embrace his goodneſs and truſtineſs.
If your ſtate you ſee ſervants to be;
Then God will you bleſs, and give ſucceſs.

The

Nepthalim.

THe Copy of Nepthalim's Testament, concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great chear to be prepared. When he awoke in the morning from sleep, because he was even at deaths door, he praised the Lord that had strengthned him, and began to speak to his children in this wise;

His birth.

My children give ear to Nepthalim, hearken to your father's words. I was born of Bilha, and because Rachel dealt craftily in putting Bilha to Jacob in her own stead, and Bilha was delivered of me in Rachels lap; therefore was I called Nepthalim. And Rachel loved me, because I was born on her lap, and she kissed me when I was a little one saying, God let me see a brother of thine out of mine own womb after thee. By reason whereof, Joseph was like to me in all things according to Rachels request.

Why he was called *Nepthalim*

Why *Joseph* was like *Nepthalim.*

Now

Now my mother Bilha, was the daughter of Rothe's, the brother of Debora, Rebecka's nurse, and was born the self-same day that Rachel was born: for Rothe is has a Chaldean of Abraham's kindred, a worshipper of GOD, free born, and a noble man. Howbeit for as much as he was taken Prisoner, Laban bought him, and married him to a bond woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle, wherein he was taken. Afterward she bare Bilha, calling her, her new hasty daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my father Jacob appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or odds betwixt them: for all the Lords creatures are made by weight, measure, and rule. And as the Potter knoweth the use of every

His family

The swiftness of *Nepthalim.* Gen. 49.

God his wisdom in creating us, lively set forth.

evry of them to what things they be méet, ſo the Lord knoweth the body, how far forth it is fit for goodneſs, and when it beginneth in evil. For there is not any Creature, reaſonable, nor unreaſonable, which the Lord knoweth not; for he hath created all men after his own Image: and as mans ſtrength is, ſo is his work: as is his will, ſo is his work: as is his forecaſt, ſo is his doing: as is his heart, ſo is his mouth: as is his eye, ſo is his ſléep: and as is his mind, ſo is his talk, either of the Law of the Lord, or of the Law of Belial. And lok what diverſity is betwéen light and darkneſs, or betwéen ſight and hearing, the ſame diverſity is there in man and woman. Neither is it to be ſaid, that there is any bitterneſs in any thing, either of the face or of other like things. For God hath made all things good in their order or degrée; he hath ſet the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath aſſigned the heart to wiſdome, the belly to the avoidance of the ſtomach, the breaſt to health, the liver to anger, the gall to bitterneſs, the ſpléen to laughter, the kidnies to craftineſs, the loyns to ſtrength,

the

the ribs to comelineſs, the ſeed to luſtineſs, and ſo forth. So my children do all things in order, and in the fear of God, neither do yee any thing diſorderly in ſcorn, or out of due ſeaſon. For thou canſt not command the eye to hear, neither canſt thou do the works of light in darkneſs. Therefore haſte you not to mar your doings through covetouſneſs, or to beguile your own ſouls with fond talk. For by holding your peace with a clean heart, ye ſhall be able to keep the will of God, and to caſt away the will of the devil: the Sun, Moon, and Stars, break not their order, neither break you Gods Law in the order of your doings. The Gentiles by going aſtray, and by forſaking te Lord, have changed their order, and followed ſtocks and ſtones, and ſpirits of errour. But do you not ſo (my children:) know ye that your only one God is the Lord in the skies, on the earth, in the ſea, and of all creatures, for he is the maker of them; e be not like Sodom which altereth the order of her nature: likewiſe the waters altered the order of their nature; and they whom God curſed in the flood, making the earth deſolate and fruitleſs for their ſakes. My children

All things muſt be done in time and order. The reaſon.

Nepthalim prophecieth themisery of his Children.

I say these things because I have read in the holy writings of Enoch, that you all shall depart from the Lord, and walk in all the wickedness of Sodome, and the Lord shall bring thraldome upon you, so as you shall serve your enemies, & be pinched with all manner of tribulation and pain till God consume you every one: and when ye be made few and small, ye shall turn again, and know the Lord your God, and he shall bring you again into your own Land, according to his manifold mercy. And it shall come to pass that when they shall be come into the Country of their fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the face of the whole earth, till in the mercy of the Lord, come a man that poureth out mercy and righteousness upon all men both far & nèer. For

A Vision.

in the xl. year of my life upon mount Oliver, toward the east side of Jerusalem, I saw the Sun, and Moon stand still, and behold Isaac my fathers father said to us, Come hither apace, and every one of you take hold according to his strength for the Sun and Moon may be caught. And we came running all together, and Levi caught hold of the Sun, and Juda jumping

ing

ing up, caught hold of the Wen, and were both of them lifted up with them. And when as *Levi* became as the Sun, a certain young man delivered him twelve boughs of Palm Tree, and Juda shined as the Wen, and twelve beams or rays were under his feet, and Levi and Juda running together, beheld one another. And behold there was a Bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not; for Joseph stepping before us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying: The Assyrians, Medes, Elamites, Galathites, Chaldees, and Syrians, shall hold the Scepter of Israel in thraldome; And again, a seven months after, I saw our father Jacob standing in the Sea of Jamma, and us his sons with him. And behold there came a ship sailing by, full of dried flesh without Marriner or Pilot. Upon the ship was written, Jacob, and our Father, said to us, Let us go to our ship: when we were within it, there arose a sore tempest, and a mighty gale of wind, and our father who held the stern, flew away from us, and then we being tossed with the

the storm were carried into the Sea, and our ship was filled with water, and weather beaten, and torn on all sides. Then Joseph fled out of the boat, & we all were divided upon twelve boards, and Levi, and Juda was among us, so were we scattered on all coasts, and Levi being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our Father Jacob came, and we rejoyced all together with one mind. I told my Father these two dreams, and he said to me, these things must be fulfilled in their time, and Israel must indure many things. Then said he further to me, I believe that Joseph is alive; for I see that the Lord doth alwaies number him with us. And he said thou livest my son Joseph, but yet I see thee not, neither seest thou Jacob that begat thee: truly he made us to weep at these words of his, and my bowels glowed within mee, to bewray unto him that Joseph was sold, but I was afraid of my brothers. Behold my sons, I have shewed you the last times, and all things that shall be done in Israel. You therefore command your children to be helpful unto Levi and Juda. For by Juda shall

Remorse of conscience moveth open confession.

ſhall health and welfare ſpring up unto Iſrael, and in him ſhall Jacob be bleſſed. For by his Scepter ſhall God appear, and dwell among men upon earth, to ſave the flock of Iſrael, and to gather the righteous from among the Heathen. My Children, if you do well, both men and Angels ſhall praiſe and bleſs you, and God ſhall be glorified by you among the Gentiles, the Devil ſhall flée from you, the Beaſts ſhall ſtand in awe of you, and the Angels ſhall receive you; for like as if a man bring up his Children well, the Child giveth and indeavoureth alwaies to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him ſhall men and Angels curſe, and God ſhall be diſhonoured through him among the Gentiles, and the Devil ſhall poſſeſs him as a peculiar Veſſel and Inſtrument, and all beaſts ſhall overmaſter him, and the Lord ſhall hate him. For the Commandements of the Law are of two ſorts, and are fulfilled in work. For there is a time for a man to company with his Wife, and a time to forbear her, that he may give himſelf to prayer. There are two Commandements which bréed ſin, except they

By doing well, God is glorified, men bleſſed, and the Devil vanquiſhed.

108

be done in their due order, and ſo it is in the reſt of the commandements. Therefore be ye wiſe and skilful in the Lord, knowing the order of his commandements and the Laws of all things, that God may love ye. Having commanded them many other ſuch things, he prayed them to convey his bones to Hebron, and to bury him by his Fathers. And ſo eating and drinking with a merry heart, he covered his face, and dyed. And Nephalims children did all things according as their Father had commanded them.

The

The Testament of GAD made to his Children at his death, concerning Hatred.

You that excel in Martial Feats,
Be Gad, but GOD obey:
Lest in Gads wrath you God offend,
And lose your hoped prey.

THe Copy of Gad's Teſtament, and of the things that he ſpake to his Children, in the hundred and ſeventh year of his life, ſaying: I was Jacob's ſeventh ſon, and skilful and ſtrong in keeping of Sheep. I kept the flocks by night, & when there came any Lion, Leopard, Wolf, Bear, or other wild Beaſt, upon our cattel, I ran to it, and killed it. Joſeph alſo did feed ſheep with us about thirty dayes, who being tender, fell ſick by reaſon of overmuch heat, and went home to Hebron, to his Father, whom he lodged by himſelf, becauſe he loved him. And Joſeph told our Father that the ſons of Bilha waſted his goods at Zilpha, and made havock of them without the knowledge of Ju'a and Reuben. For he knew that I had reſcued a Lamb out of a Bears mouth, and killed the Bear, and that becauſe the lamb could not live, which (thing grieved me) we killed it alſo, and ate it. He told our Father of it, and our brothers were greatly diſcontented with his doing, even to the day that he was ſold into Egypt, and the ſpirit of hatred was in me, inſomuch as I could not find in my heart to hear Joſeph ſpeak, or to ſee him, becauſe he had rebuked us openly, for eating

Gad a good and valiant Shepherd

ing the lamb without Judah. To be short, he made our father believe whatsoever he told him. But now I acknowledge my sin, my Children, that I was often in mind to have killed him; for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; Therefore I would have devoured him, as an Ox eateth up grass from the earth. And for that cause I and Juda sold him to the Ishmaelites for 30 silverness, of the which we kept away ten privily, & shewed the other 20 to our brethren. And so covetousness perswaded me to wish his death. But the God of our fathers delivered him out of my hands, to the intent I should not do such wickedness in Israel; and now my children, give ear to the words of truth, that ye may live righteously, & keep the Law of the highest, and not go astray through the spirit of hatred; for that is evil in all mens doings. Whatsoever another man doth, that doth the hater mislike and abhor. If one keep the Law of the Lord, he praiseth it not: If one fear the Lord and deal righteously, him he loveth not, but dispraiseth the truth, he envieth him that ordereth

Gad hated *Joseph* for his complaining to his Father.

2. For his Dreams.

dereth his waies aright, he embraceth back-biting, he loveth ſcornfulneſs; and becauſe that hatred hath blinded his mind, he doth to his neighbors as we did to Joſeph; therefore my Children kæp your ſelves from hatred, becauſe it committeth wickedneſs even againſt the Lord; for it will not hear the words of Gods Commandement, concerning the loving of a mans neighbour, but ſinneth ſpightfully againſt God. If a brother offend, by and by it blazeth him abroad, and is haſty to have him condemned and killed or puniſhed for his offence. And if the offender be a ſervant or bondman, it accuſeth him to his maſter, and deviſeth all means that may be to perſecute him, & to put him to death if it be poſſible; for hatred worketh with ſpightfulneſs, and is alway ſorry to hear or ſæ men go forward, or proſper in well doing. For like as love beareth good will even to the dead, and wiſheth them alive, and would (if it were poſſible) ſtay them from death, which are condemned to dye; ſo hatred ſeeketh to ſlay the living, and deemeth them unworthy of life which have offended never ſo lightly. For the ſpirit of hatred doth through canker'd frowardneſs of heart, work ſaintly with Sa-

A compariſon.

ſan in all things, even to the death and deſtruction of men. But the ſpirit of love doth through long ſufferance worke with Gods Law to the welfare of men. Hatred is evil, becauſe it abideth with lying, ſpeaking continually againſt the truth, making a great ado of ſmall matters, overſhadowing the light with darkneſs, counting ſweet to be ſawer, teaching ſlanderouſneſs, war, wrong, and abundance of all miſchief, and finally filling the heart with devilliſh poyſon. My children I ſpeak theſe things upon experience, to the intent you ſhould eſchew hatred, and ſtick to godly love. Righteouſneſs driveth out hatred, & lowlineſs killeth it; for a righteous and a lowly perſon is aſhamed to do wrong, not for fear of rebuke, but for conſcience ſake, becauſe God ſeeth his intent. He backbiteth no man, becauſe the fear of the Highеſt overcometh hatred: for the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledge of theſe things, when I had repented me of my dealings toward Joſeph. For the true Repentance that is according to Gods Will, mortifieth a man to obedience, chaſeth away darkneſs, inlightneth

The property of hatred.

A righteous man deſcribed.

neth the eyes, giveth knowledge to the mind, and leadeth the ſoul to ſalvation. And whatſoever men know not of themſelves, that doth repentance teach them. For it brought upon me the pain of the heart; and if my Father Jacob's prayers had not bin, ſurely I had died out of hand. For lyk wherein a man ſinneth, by the ſame he is puniſhed, forasmuch therefore as my heart was mercileſs toward Joſeph, I ſuffered Gods rigorous juſtice in my heart by the ſpace of xi. months, that the time of my puniſhment might fall out even, with the time that I urged the ſelling of Joſeph. Now therefore my children each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my Fathers face I ſpake mildly of Joſeph, but behind his back, the ſpirit of hatred darkened my underſtanding, and tempted my mind to kill him. Wherefore love ye one another heartily: and if any of you offend other, tell him of it gently, driving out the poyſon of hatred, and foſtering no deceit in heart. And if the offender confeſs it, & be ſorry, forgive it him: and if he deny it, ſtrive not with him, leſt he fall to ſwearing, and

Love conſiſteth in deed, in word, and mind.

ſo

so sin double. Let no stranger hear you uttering one anothers secrets in variance; lest he turn to be your ill-willer, and work some great mischief against you. For he will talk guilefully with thée, and undermine thée to do thée a shrewd turn, taking his poyson at thine own hand. Therefore if he deny it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, so as he will no more offend thée, but honour thée, and fear thée, & be in quiet. But if he be unshamefac'd, and abide by his naughtiness, then refer the revengement of it to God with all thy heart. If another man prosper more than thou, be not grieved at it but pray for him, that he may have perfect prosperity. For peradventure, it may be to your own benefit. And if he be exalted more and more, envy him not, but remember that all flesh shall die, and praise God for it, who giveth good and profitable things to all men. Seek the Lords judgements, and so thy mind shall let him alone and be in quiet. Now if a man be enriched by evil means, as Esau, my fathers brother was, envy him not: for in so doing ye controul the Lord, who either taketh away

Envy no mans prosperity. It may be perchance our profit.

away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them in the unrepentant to their endless punishment: For the poor man having sufficient of all things, giveth thanks unto the Lord, & is enriched of all men, because men wish him no harm. Therefore my children away with hatred out of your hearts, and love one another with a right meaning mind. Also will you your children to honour Levi and Juda: for out of them shall the Lord make the Saviours of Israel to come. I know that in the end your children shall depart from them, and walk in all manner of mischief, naughtiness, and corruption, before the Lord. And after a little pausing, he said again: My Sons, hear me your Father, bury me by my fathers: And so plucking up his feet, he slept in peace: and after five years, they carried him thence, and laid him with his fathers in Hebron.

A poor man how he is rich.

A prophesie of Christ.

The

The Teſtament of ASER made to his Children at his death, concerning two Faces, of Vice and Virtue.

Two waies, ſaith Aſer, are prepar'd,
for men: the one for joy,
The laſt for death. The firſt is beſt,
but this breeds ſore annoy.

The

THE copy of Aser his Testament, & of the things that he spake to his children in the 110 year of his life being still in health, he said unto them: Ye children of Aser, hearken unto your Father & I will shew you all things that are right before the Lord. The Lord hath given two ways unto the sons of men, two minds, two doings, two places, and two ends; and therefore all ways may be one, yea, though they be contraries, as are the ways of good and evil. Also there are two minds in our breasts, which do move us either to honesty or dishonesty. Therefore if a man be led to goodness, all his doings are occupied about righteousness, and if that he do any thing amiss, by & by he repenteth him, for in as much as his mind is bent unto righteousness, he putteth away naughtiness, & out of hand amendeth his misdeeds, & correcteth the corruptions of his mind. But if his mind incline unto evil, all his doings tend unto naughtiness, in so much that he thrusteth away the good and taketh unto him the bad, because he is under the dominion of Belial: and if he do any good thing, he turneth the same unto evil. For if he begin to do any good, he bringeth the end of his doing to an evil work, because

Two waies for a man to walk in.

Two minds in a man, of good and of evil.

because the treasure of his heart is infected with the venome of a devillish & mischievous spirit, & therefore the evil overmastereth the good in his mind, and bringeth the end of the thing to naughtiness. Some man sheweth compassion upon him that serveth his turn in naughtiness, that man hath two faces, & that deed of his is stark lewdness. Another man loveth ungraciousness, and he is lewd likewise: and although he could find in his heart to die for the compassing of his evil, yet it is manifest that he is double-faced, & his doing is altogether stark naught. For his love being but lewdness, doth as it were cloak his evil with a good Name; whereas the drift of his doings tendeth unto a wicked end. Another he also doth open wrong, pilleth and polleth, is covetous, & pitieth not the poor. He also hath a double face, and all this is stark naught; for in being niggardly towards his neighbour, he provoketh Gods wrath, and denieth the highest, in not pitying the poor. He despiseth & spighteth the Lord which is the commander of the law, he suffereth not the poor to rest, he defileth his own soul to make his body gay he killeth many, and pitieth few: this is the part of a double-faced person.

Diverse sorts of double faces.

The covetous man's wickedness described.

Another

Another committeth whoredom and fornication, or vexeth many men pitiouſly with his power and riches, and yet abſtaineth from meats: his faſt is naught, for he doth the commandements with an evil conſcience, and that is a double-faced dealing, which is altogether naught. Such manner of folk are right ſwine and hares; for they ſeem to be half clean: but in very deed they be utterly unclean. You therefore my children become not like them, neither bear ye in one hood two faces, the one of goodneſs, and the other of naughtineſs, but ſtick all only unto goodneſs: for in goodneſs doth God reſt, and men like well of it. Shun naughtineſs and kill the Devil in your good works: for they that are double faced ſerve not God, but their own luſts, becauſe they ſeek to pleaſe Belial, and ſuch as are like themſelves. Now, though plain-dealing men, and ſuch as pretend but one face are taken for offenders at the hands of ſuch as bear two faces, yet are they righteous before God. For many in killing wicked perſons, do two works at once: namely good by evil: but indeed the whole work is good becauſe that he which hath rooted out the evil hath deſtroyed it. Some man hating his neighbour

God abideth with the plain-dealer.

The preposterous judgment of the world makes not good or bad.

bour, mercifully blameth him for his adventure, or theft, ſuch a one is double-fac'd, but yet is the whole work good, becauſe he followeth the Lords example, not reſpecting what ſeemeth good when it is evil indeed. Another will not make merry with Rioters, leſt he ſhould be ſtained by them, and defile his own ſoul. This man alſo is double fac'd, but yet is all his doings good: and he is like a Roe or a Stag, which in a common wild herd ſeem to be unclean, and yet are altogether clean, becauſe he walketh in the zeal of the Lord, ſhunning and hating thoſe whom God willeth to be ſhunned in his Commandements, and ſo killeth the evil with well doing. See therefore my Sons, how there are two in all things one againſt the other, and the one hidden under the other. Death ſucceedeth to life, ſhame to glory, night to day, and darkneſs unto light. All righteous things are under life and light; therefore doth eternal life over-maſter death. It is not to be ſaid, that truth is untruth, righteouſneſs, unrighteouſneſs, or right wrong, becauſe that as all things are under God, ſo all truth is under light. I have practiſed all theſe things in my life, and not ſtraied from the truth of the Lord, but ſought

Other kinds of double faced men.

Aſer his righteous living.

sought out the Commandements of the Highest, to the uttermost of my power, & walked with one face in gwdness. Take hèd therefore my Children to the Lords Commandements, and follow the truth with one single face. For they that are double faced, shall be double punished. The spirit of Errour hateth the man that fighteth against it. Kèp the Law of the Lord, and regard not evil that sèmeth gwd, but have an eye to the thing that is gwd indèd, and kèp the same returning to the Lord in all his Commandements, and resting upon him for the ends whereat men do aim, do shew their righteousness. And know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked Spirits, your souls shall be tormented of the wicked Spirit whom ye serve, in wicked lusts and works. But if ye quietly and chearfully acquaint your selves with the Angel of peace he shall comfort you in your life-time. My Children become not like the Sodomites, which knew not the Angel and perished for ever. For I am sure that you shall sin, and be delivered into the hands of your enemies, your Land shall be laid wast, and your selves shall be

Double faced double punished.

scattered

ſcattered into the four corners of the earth, and be deſpiſed as unprofitable water in your diſperſing abroad: untill the Higheſt do viſit the earth, eating and drinking as a man, with men, & breaking the Serpents head in pieces without noiſe. He ſhall ſave Iſrael, and all the heathen by water, being God hidden in man. Therefore tell your children theſe things that they neglect not Gods Law written in the Tables of Heaven. For the time will come that they ſhall give no credit to the Law of the Lord; and you falling unto naughtineſs, ſhall deal wickedly againſt God, giving no heed to his Law, but unto mens commandements. For this cauſe ſhall ye be ſcattered abroad, as my Brothers Gad and Dan, which were not acquainted with their own Country, Tribe and tongue. Nevertheleſs the Lord ſhall gather you together again in faith; for the hope of his mercy, for Abraham, Iſaac and Jacob's ſake. When he had ſo ſaid, he commanded them to bury him in Hebron. And he dyed, ſleeping a good ſleep, and afterward his Sons doing as he had willed them, carried him back, and buried him with his Fathers.

A Prophecy of Chriſt his humanity.

The Teſtament of JOSEPH, made to his Children at his death, concerning Chaſtity and Patience.

Let Joſeph teach thee,
Love and Chaſtity.
So ſhalt thou have
A long bleſſed life,
Void of all ſtrife,
Even to thy Grave.

The

of *Joſeph.*

MY ſons and my brethren, hear ye Joſeph the well beloved of Iſrael. My Children, hear your Father. I have known in my life envy and death, with the which my brethren would have deſtroyed me. For they hated me, and God loved me; they would have killed me, and the God of my fathers kept me, they put me into a pit, and the moſt high brought me out again; I was ſold as a bondman and the Lord made me free, and his ſtrong hand helped me: I was kept in hunger, and the Lord himſelf nouriſhed me: I was left alone, and the Lord comforted me: I was ſick, and the Lord viſited me: I was in priſon, and the Saviour made me glad: I was faſtned in Chains, and the Lord unbound me: he pleaded my cauſe in the acculations of the Egyptians; and not only delivered me from Envy and Deceit, but alſo exalted me, inſomuch that Putiphar, chief Steward of Pharaoh's houſe, did lend me lodging, where I was in jeopardy of my life, by reaſon of a ſhameleſs woman

Joſephs afflictions.

God helpeth in diſtreſs.

which inticed me to do naughtiness with her, through the flame of voluptuousness burning about her breast. I was cast in prison for her, I was beaten and mocked for her, yet the Lord caused the Keeper of the Prison to be moved with mercy towards me. He forsaketh not them that fear him, neither in darkness, neither in bonds, neither in tribulations or necessities. God is not ashamed as man, neither dreadeth he as men, neither shaketh or shrinketh he for fear, as earthly men. He is present in all places, and in their most grievous sorrows he comforteth his. He goeth away for a season, to try the thoughts of their mind. He found me trusty in ten temptations, and in every one I was constant, and preserved. For sufferance is a great medicine, and causeth much godness. How often did the Egyptian threaten my death? How often was I punished, and yet the woman called me again? How often did she threaten me to die, because I would not have to do with her? she said unto me, thou shalt have governance of me, and all that be mine, if thou wilt give thy self unto me, and obey my desire, and thou shalt be Lord over us. But I remembred the words of my

God never forsaketh his.

Joseph constant in temptations.

Sufferance what it is.

A present medicine in temptation.

my Father Jacob, and entring into my chamber, made my prayer to the Lord, and fasted seven daies: Yet I appeared unto the Egyptian, in the self-same estate of body, as if I had lived in pleasures and delights. For they that fast for God, receive beauty of face. When I had wine given unto me, I drank none: and fasting three daies, I took my meat daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for Memphitica the Egyptian, because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had never a son, she feigned to take me as her Son. And I prayed to God to send her a Son, untill which time she embraced me, as though I had been her son, and I perceived not the cause. And for a conclusion, she drew me to have done fornication with her, and I remembring my self, was sorrowful to the death. And when she was gone out, I came to my self and sorrowed many daies: For I perceived her deceit and error. And I spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious concu-

Not from meat, but from wanton fare.

A crafty practice of a woman.

Flattery the Devils ſweet bait.

piſcence. Many times as to a holy man ſhée ſpake flattering words to me, not without deceit, lauding my chaſtity before her Husband, which would utterly have deſtroyed me: both manifeſtly and ſecretly ſhe ſaid unto me: Fear not my Husband; for he is perſwaded of thy chaſtity. For if ſo be that any man ſhewed him of thée and me, he would not believe it. For because of this thing, I covered me with ſackcloth, and laid me flat upon the earth and prayed unto Almighty God, that he would deliver me from this Woman of Egypt. When ſhe could do nothing this way, ſhe came unto me again armed with other reaſons: that is to ſay, that ſhe would fain learn the Word of God of me, and began to ſpeak after this manner. If thou wilt have me to forſake mine Idols, follow my deſire, & I will perſwade my Husband the Egyptian to go from his Idolatry, and we ſhall walk in the Law of thy God. I made anſwer to theſe things: GOD will have none to worſhip him with uncleanneſs, neither hath hee any pleaſure in adulterers: and ſhe held her peace, deſiring to fulfil her concupiſcence. And I faſted and prayed, that God might deliver me from her,

A token of a zealous heart.

Hypocrites are of all Religions for lucre.

Double faced men God abhorreth.

her. Again at another time, she said unto me: If thou wilt not do adultery with me, I will kill my Prince, and so by the law, I shall take thee to my Husband. When I heard that, I rent my garment, and said; woman, I pray thee be ashamed of these things before God, and fear God, and do thou not such an abominable thing: neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not bewray her naughtiness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld, and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me. And when he was gone, I wept, and touched not that meat, nor any other of her sending, for a good while after. A day after that, she came to me, and said: What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poysoned it.

Note the fruit of lust.

Joseph did first admonish, and not proclaim.

Therefore thou shalt know that I will not come unto Idols, but only unto God. Now understand therefore that the God of my Father, by his Angel hath shewed thy mischief unto me, and I have kept the Weat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and did eat before her, saying: The God of my Fathers, and the Angel of Abraham shall be with me, and then she fell down at my feet, and wept. Then lifting her up, I exhorted her many waies, and she promised unto mee, that she would never do such iniquity after that day. Yet because her heart was mourning and did burn toward me in Adultery, with sighs coming from the depth of her stomach, she cast down her countenance. The Egyptian her husband perceiving her, said: Wherefore holdest thou down thy face? She answered, I am even sorrowful at the heart, and he comforted her that was not sick: yet again she entred in to me (her Husband being without) and said: I am strangled or choaked; either I will break my neck, or else drown my self, without thou wilt obey

The Name of God, & fear of infamy, pricketh the conscience. Note this.

obey me. And I perceiving that the spirit of Belial troubled and vexed her, prayed unto the Lord my God, and said thus: Wherefore art thou vexed and troubled, all blind in sin? Remember thy self; for if thou do kill thy self, the Concubine of thy Husband called Secon, envying thee, shall beat thy children and destroy the memory of thee from off the earth And she said unto me: Have done, have done; I perceive that yet thou hast some care for me; I have even enough that thou defendest my life and my Childrens. I have good hope in time to come, that I shall obtain my wished desire. And she perceived not, that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that followeth the concupiscence of his most filthy and pernicious desire, is made servant unto the same, as this woman was. And if he hear any good thing in the passion wherein he is overcome, he prayeth the same to his pernicious, or filthy desire. I say unto you my Sons, that it was about six of the Clock when she went from me, and I fell upon my knees, praying to God all that day; with the night following. And about the break of the day I arose weeping, that I might once

A remedy against temptation.

once be delivered from this Egyptian woman. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that violently, and with strength she held my cloaths, I let my cloaths slip from me, and fled away.

Then she complained to her husband of me, which put me in prison in the Kings House. The day following after, I was sore beaten and cast in prison. And when I lay bound in fetters, this Egyptian woman waxed sick for sorrow, and hearkned how I lauded GOD, being in a House of darkness. For I rejoycing, with a glad voice, glorified my God, only, that by such occasion I was delivered from the Egyptian woman. Yet she left not to stand hearkning, & said, Have done, and take the offer which I put unto thee, and fulfil my desire, and I will deliver thee from thy bond, and bring thee out from the darkness; but all that could perswade me nothing, insomuch that in thought I was not inclin'd to any desire of her. For God loveth him better which fasteth in chastity, being in a Prison of darkness, than him which taketh his pleasure with voluptuousness in a chamber of honor and riches,

Note a subtile Woman.

Joseph's singular chastity.

riches. For if a man live in chastity, and desire glory (if God perceive it to be expedient for him) he giveth it unto him as he hath done unto me. Many times as though she had been sick, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace; for in her house she stripped her self naked, breast, legs, and arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer and fasting doth. And therefore if you love soberness and chastity in sufferance and humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into envy, or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me; for he is alwaies with him in word, in deed, and thought.

A property of a Harlot.

The commodity of prayer and sufferance.

My Children, ye know well how my Father did love me, and yet I was never the

Joseph's lowliness in prosperity.

the prouder thereof in my heart. For though I was a child, I had ever the fear of God in my mind. When I grew unto age I moderated my self, and honoured my brethren whom I feared. I held my peace when I was sold, because I would not have the Ishmaelites to know my stock and kindred, how I was the Son of Jacob, a man of great strength and power; Therefore have you in your deeds the fear of God, and honour your brethren; for all men that observe the Law of God are loved of him. Then I came with the Ishmaelites to a certain place called Indoclep, and they demanded of me what I was; and I said (because I would not reprove my brethren) that I was one of their houshold Slaves. Then said the chief of them, thou art no Slave; for thy countenance doth shew thee what thou art. And he threatned me unto the death, yet for all that, I said again, I was their slave. But when we came into Egypt they began to strive who should have me for the money that was paid, and they agreed that I should abide in Egypt with a Merchant of their faculty, until such time as they had made their merchandise and returned again; and God gave me

An amiable countenance a token of a liberal mind.

grace

grace in the sight of the Merchant, that he gave me the charge of his house, and the Lord blessed him by my hand: for the Lord gave him plenty of Gold and Silver, and I was with him three months and five daies: In this time passed by Memphi ica the wife of Putiphar in great glory, and she cast her eyes upon me (for the Eunuches had shewed her of me) & she shewed her Husband of the Merchant which was made rich by the hand of a young man being an Hebrew, and she said, they had stoln him out of the Land of Canaan, therefore do now judgment upon him, and take the young man to be your steward and the God of the Hebrews shall bless you; for grace from Heaven is in him. Putiphar her Husband, perswaded with these words, caused the Merchant to be sent for, & said unto him, what do I hear of thee, that stealest souls out of the Land of the Hebrews, in selling of Children? The Merchant fell down upon his knees, and prayed him, saying: I beseech thee Lord, shew me; for I know not what thou sayest. He answered again, Where gatest thou this Hebrew child? and he said, the Ishmaelites left him with me, untill they came this way again. When he had said so

A covetous heart like *Achan.*

so Putiphar said, bring the young man hither, and I being brought in, did reverence to the Prince of the Eunuches; for he was the third man in dignity with Pharaoh, and Prince of all the Eunuches, and he had wife, children, and concubines. And when he had taken me apart, he said, Art thou bond, or art thou free? I answered, bond. And he said unto me, Whose bond-man art thou? I answered him, the Ishmealites. And he said again unto me, How came it to pass that thou wast made their bond-man? And I said, for they bought me in the Land of Canaan; yet he did not believe me saying; Truly, thou liest, and commanded me to be beaten. Memphitica his wife spied me beaten at a window, and sent unto her Husband, saying, Thy judgement is unjust; for thou dost punish wrongfully the young man that is stoln. But because I changed not my word, yet again was I beaten, and commanded to be kept at his commandement, till such time as my Masters came. And his wife said unto him. Wherefore do ye keep in captivity the noble Child, it were more alms to let him go, and to beat you. She would fain have spyed me in desire of sin, and I knew nothing

A token of mercy, if it were not for an ill end.

Note a flattering woman.

of

of this? He said again to Memphitica, it is not honest among the Egyptians to take away another mans goods before he shew him of it. He said that of the Merchant, and of me, when I should be imprisoned. After that xx iiii. daies, the Ishmaelites came and they hearing that Jacob my Father was heavy for me, said unto me. Wherefore is it that thou saidst thou wast a bond-man, and now we know that thou art the son of a great man in the Land of Canaan, and thy father sorroweth for thee in sackcloth. Then I would fain have wept, yet I refrained my self for shaming of my brethren, and said, I know it not; for I am a bond-man. Then they took counsel amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands; for they feared Jacob lest he should be revenged on them: for they had heard that he was mighty both to God and man. Then said the Merchant to them, Redeem him now from the judgement of Putiphar, they hearing this, went and asked for me, saying, that they had bought me for mony and he delivered me. Memphitica spake unto her husband to buy me; for she said, I hear say they would sell him. And they sent

A good nature.

sent an Eunuch to the Ishmaelites, and desired to buy me, & when he could not bargain with them, he returned & shewed his Lady that they asked a great price for the child, she sent again another Eunuch, saying; Although they ask two Besances of gold, see that thou spare not for mony, but buy the child, & bring him to me. He paid 80 golden Crowns for me, and said to his Lady that he paid 100, and I perceiving this, held my peace, lest the Eunuch should have been searched. Behold my Sons what I have sustained, love one of you another, & with continuance, cast out from among you deceitful minds; for God delighteth in the concord of brethren, & hath pleasure also in the love and choice of a proved heart. For when my brothers, came out of Egypt & knew me, I gave unto them their mony & never gave reproach unto them, but comforted them, & after the death of Jacob I loved them more abundantly, and all that ever he commanded me, I did very gladly, and they marvelled because I suffered not them to be troubled for a small cause; for all that was in my power I gave them. Their children were reputed to me as mine own and mine own children as their servants. Their life was my

Thus the righteous be bought and sold.

Concord between brethren pleaseth God.

Joseph's merciful heart declared.

my life, and their sorrow was my sorrow, and all their infirmity or disease was mine, my Land was their Land, my counsel was the counsel of them, and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore my sons, if ye walk in the commandements of the Lord, the Lord shall exalt you & bless you in riches perpetual. And if any man will do evil to you, with meekness look that ye pray for him, and God shall deliver you from all evil. For behold and see, that for my long sufferance the Daughter of my Lord was given me to wife, and there was given to me with her, an hundred talents of Gold; for God made them to serve me, & gave me beauty, that I should be as a flower above them that were fair in Israel, and he kept me unto mine age both in strength and beauty, because I was like to Jacob in all things. And what dreams I have seen, my Children now hear. There were xii harts feeding, and nine were divided abroad in the earth; also I saw how that of Juda was a Virgin born, having a white silken robe. and of her came forth an Immaculate Lamb: And on the left hand of the said Lamb,

A Promise for them that pray for their enemies. God provideth for his Elect.

Joseph's Dreams.

Christ prophecied.

was as it were a Lyon, and all Beasts made against him, and the Lamb overcame them, and trode them under his feet, and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time, that is to say, in the latter daies. Therefore my sons, keep the commandement of the Lord, and honour Juda and *Levi*. For of them to you shall spring the Lamb of God, which by his grace shall preserve all Gentiles and Israel. The Kingdome of him is a Kingdome eternal, which shall never pass. For my Kingdome shall be ended in you, as the keeping of an Orchard; for after the harvest it shall appear no more. I know right well, that after my death, the Egyptians, shall trouble you, but God shall revenge you, and bring you to the promised land, which he sware to Abraham, Isaac, and Jacob. But carry my bones with you: for in so doing the Lord shall be in the light with you against the Egyptians, and Belial shall be in darkness with the Egyptians. Also carry with you your Mother Zilpha, and nigh unto the Valley, near unto Rachel bury her. When he had said these words, he stretched forth his feet, and slept the sleep of all the world. Then they

they enbalmed him with spices, putting him in a Chest in Egypt, after he had lived 110 years, who saw Ephraim's Children unto the third generation. For unto Machir the son of Manasses were children born on Joseph's knées. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning. For he had compassion of Egypt as of his own proper members, and assisted them, both with his labour and counsel, and did them good at all times and seasons.

The Teſtament of BENJAMIN, made to his Children at his Death, concerning a clean mind.

Lo what true faithful love doth mean,
all you that lovers be:
It is in heart and not in luſt,
as here you plainly ſee.

The

THe Copy of Benjamin's words, which he uttered to his Children, being of the Age of an hundred and twenty years. He kiſſed them, and ſaid: As Iſaac was born in the hundreth year of Abraham, ſo was I in the hundreth year of Jacob: and becauſe Rachel dyed at my birth, I ſucked her Bond-woman Bilha. For after that Rachel had born Joſeph, ſhe was barren twelve years. And when ſhée had prayed to the Lord in thoſe twelve years, ſhe conceived and bare me: For my Father loved Rachel exceedingly, and wiſhed to ſée two Sons by her: and therefore I was called Benjamin; that is to ſay, the ſon of my dates, or the ſon of my ſorrow, becauſe my Mother dyed in the Birth of me. When I came firſt into Egypt, and that my Brother Joſeph knew me, he ſaid to me: What ſaid they to my Father, when they had ſold me? I anſwered, They ſtained thy Coat with blood, and bringing it to him, ſaid: Sée if this be thy ſons Coat or no? And my Brother alſo ſaid unto me: Truly, when the Iſhmaelites took me, one of them ſtriv-

Benjamin what it ſignifieth.

142

Joseph's distress revenged by God.

ping me out of my coat, gave me a thin shirt to put on, and lashing me with a whip, bad me run. And as he went aside to hide my Garment, a Lion met him, and slew him, and his partners being afraid, sold me to their fellows: you therefore my children love the God of Heaven, and obey his commandements, following that good and holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, loveth rightly above all things. Fear God, and love your neighbours, and then although the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my brother Joseph. How many folk would have killed him, and yet still God defended him? For he that feareth God, and loveth his neighbour, cannot be wounded of the airy spirit Belial, and he that is shielded with the fear of the Lord, is safe from harm both of man and beast, and cannot be overcome because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our father Jacob to pray for my brethren to the Lord, that he would not lay unto their charges, the

Temptation shal not over come them hat fear the Lord.

mischief

mischief that they had devised against him. Whereat Jacob cryed out, O son Joseph, thou hast overcome my heart. And therewithal imbracing him, he kissed him two hours together, and said: In thee shall the Prophesie of heaven be resembled to the full, concerning the Lamb of God, and Saviour of the world, that the unspotted shall be delivered for the wicked doers, and he that is without sin, shall dye for sinners in the bloud of his Testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants. My children, look upon the end of that good man, and follow his mercifulness with a good mind, that you also may have a Crown of Glory upon your heads. A good man hath not a dark eye; for he is merciful and pitiful to all men; yea, though they be sinners and have devised mischief against him; and he that doth good, overcometh evil. 1. By the defence of goodness, and loveth. 2. The righteous as his own soul. If another. 3. Man be honoured, he envieth it not: if a man be inriched, it grieveth him not: If a man be strong, 4. Or valiant, he praiseth him, and believing him also to be chaste; He defendeth the 5. him that hath

Joseph a right figure of Jesus Christ.

A good man.
1. Overcometh evil.
2. Loveth the righteous.
3. Envieth not.
4. Praiseth the valiant
5. Defendeth him that feareth God.

146

fear of God. He worketh together with him that loveth God; and if a man forſake the 6. Almighty, he warneth him to return again. Whoſoever hath the Grace of the good ſpirit, him doth he love as his own life. 7. He pitieth the poor, ſuccoureth the weak, and praiſeth and honoureth God. My Children, if ye have a good mind, evil men ſhall ſtand in awe of you, and unthrifts ſhall for very ſhame be converted to goodneſs. So that covetous men ſhall not only depart from their niggardlineſs, but alſo give of their abundance to the needy. If ye be good doers, both unclean Spirits ſhall flée from you, and ſhrewd Beaſts ſhall ſhun for fear of you. For where the regard of good works is in the mind, there darkneſs flyeth away. For if he do wrong to any holy man, he is ſorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with ſilence. And if any man betray a righteous ſoul, and the righteous pray for his betrayer, the betrayer is not a little diſgraced, and the Righteous becometh much more notable afterward, as did my Brother Joſeph. The guile-

6. Admoniſheth the ſinner.
7. Pitieth the poor. The example of a godly man converteth ſinners.

full ſpirit of Beliall hath no power over a good mans mind; for the Angel of peace guideth

guideth his soul. He loketh not affectionately upon corruptible things, nor raketh together riches in the desire of voluptuousnes. He is not delighted with pleasures. He grieveth not his neighbour. He stuffeth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good Counsel. He passeth not how men dishonour him, neither can he skill in any fraud or guile, untruth, strife, or slanderousnes; for the Lord dwelleth in him, and inlightneth his mind, and he rejoyceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietnes, and another of trouble; one of dissimulation, and another of truth? one of poverty, and another of riches; but it hath one only disposition pure and uncorrupt towards all. It hath no double sight, or double hearing. For in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart: & therefore he cleanseth his mind, that he may not be found faulty before God and Man. But all the The properties of a righteous man.

works

wozks of Belial are double, and utterly void of ſimplicity; wherefoze my childzen, ſhun the naughtineſs of Belial; foz at the firſt he delighteth thoſe that obey him, but in the end he is a Swozd, and the Father of ſeven miſchiefs. Foz when the mind hath once conceived by Belial, it bzingeth fozth, firſt, envy, ſecondly, deſperateneſs, thirdly, ſozrow, fourthly, bondage, fifthly, nædineſs, ſixthly, troubleſomneſs, ſeventhly, deſolation: and foz that cauſe was Cain tozmented with ſeven puniſhments by God; foz in 7 years together, God bzought every year a new plague upon Cain. Two hundzed years he ſuffered, and in the nine hundzeth year, the earth was made deſolate with the Flood foz his righteous bzother Abel's ſake. In ſeven hundzed years is Cain judged, and Lamech in ſeventy times ſeven: Foz they that are like Cain in ſpightfulneſs: & hatred towards their bzethzen, ſhall be puniſhed with the ſame puniſhment foz ever, as he was. You therefoze my Childzen, eſchew malice, envy, and hatred towards your bzethzen, and cleave to gwdneſs, and lovingneſs. He that hath a mind clean in love, lweth not upon a woman in way of lechery. Foz he hath no defiling

Diſobedience the father of ſeven miſchiefs.
1. Envy.
2. Deſperation.
3. Sorrow.
4. Bondage
5. Needineſs.
6. Trouble
7. Deſolation.
An example of *Cain*

in

in his heart, because the spirit of the Lord resteth in him. For as the Sun is not defiled by shining upon a puddle or dunghil, but doth rather dry up, and drive away the stink: even so, a pure mind striveth against the uncleanness of the earth, and overcometh it, but is not defiled it self. And I perceived by the sayings of the righteous Enoch, that there shall be evil deeds among you: For you shall defile your selves with the Fornication of Sodom, and perish all, save a few, & multiply inordinate Lusts in Women, and the reign of the Lord shall not be among you; for he shall take it away suddenly. Nevertheless, the Lords Temple shall be made in our portion, and it shall be glorious among you. For the Lord himself shall take the Kingdom upon him, and the twelve Tribes shall be gathered together there, and all Nations shall resort thither, until the most High send his Salvation in the visitation of his only begotten. And he shall enter into the first Temple, and there the Lord shall suffer wrong, and be despised, and be lifted up unto a piece of timber. And the veil of the Temple shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentile,

An apt similitude to a mind resisting sins

A prophecy of the nativity of Christ.

Of his passion, *Matth.* 27.

Of the coming of the holy spirit.

Of his Ascension.

tiles, poured out as fire; & rising up from the grave, he shall ascend from earth to Heaven. He shall remember how base he hath bæn upon Earth, and how glorious he is in Heaven. When Joseph was in Egypt I longed to sæ his person, and the form of his countenance, and through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall dye. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and kæp ye the Law and commandement of the Lord! For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac, and Jacob, they gave us all these things for an Inheritance, saying: Kæp the Lords Commandements till he reveal his saving health unto all Nations. Then shall ye sæ Enoch, Noah, Sem, Abraham, Isaac and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter, worshipping the King of heaven, which appeared on earth in the base shape of man. As many as believe in him shall rejoyce

A prophesie of the last coming of Christ.

The resurrection & judgment described.

rejoyce with him at that time. And all these shall rise again to glory, and these unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all Nations, as many as believed not in him when he appeared upon earth, and he shall reprove Israel among the chosen of the Gentiles, as he reproved Esau in the Midianites, that seduced his brethren by fornication and Idolatry, who were estranged from God, and fell away from the inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord ye shall dwell in hope again in me, And all Israel shall be gathered to the Lord, and I shall no more be called a ravening Wolf for your Robberies sakes, but I shall be called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth, and he shall give new knowledge, and enlighten all Nations with light of understanding, and shall come up to save Israel, he shall take from them

A Prophesie of the Nativity of Christ

as

as a Wolf, and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end. He shall be among their Princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books. He shall be the Lords Dearling for evermore. And as concerning him, my Father Jacob taught me, saying: He shall amend the defaults of thy Tribe. And when he had ended these sayings, he commanded his Children to carry his bones out of Egypt, and to bury them in Hebron by his fathers. So Benjamin died an hundred five and twenty years old in a good Age, and they put him in a Coffin, & in the fourscore & eleventh year before the departure of the Israelites out of Egypt, they and their brethren conveyed their Fathers bones privily again into the Land of Canaan, and buried him in Hebron at the feet of his Fathers, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together.

Christ described.

Christ wipeth away our sins.

FINIS.

How theſe Teſtaments of the twelve Patriarchs were firſt found, and by whoſe means they were tranſlated out of Greek *into* Latine.

THeſe Teſtaments were hidden and concealed a long time, ſo as the Teachers and the Ancient Interpreters could not find them. Which thing happened through the ſpightfulneſs of the *Jews*, who by reaſon of the moſt evident, manifeſt, and often Propheſies of Chriſt, that are written in them, did hide them along while. At length the *Greeks* being very narrow ſearchers out of Antient writings, ſought theſe Teſtaments warily, and got them more warily, and tranſlated them faithfully out of *Hebrew* into *Greek*. Nevertheleſs this writing continued yet ſtill unknown, becauſe there was got any man to be found that was skilful both in the *Greek* and *Latine*, nor any Interpreter that might procure the tranſlation of this noble work, untill the time

time of *Robert* the ſecond, ſur-named *Grodſthead* Biſhop of *Lincoln*, who ſent diligent ſearchers as far as *Greece*, to fetch him a Copy of the ſaid writing, without reſpect of their charges, which he bare moſt liberally. Therefore to continue the memories of thoſe moſt lightſome Propheſies, to the ſtrengthning of the Chriſtian Faith, that reverend Biſhop did in the year of our Lord, 1242. tranſlate them painfully and faithfully, word for word out of *Greek* into *Latine* (in which two tongues he was counted very skilful) by the help of Mr. *Nicholas Greek*, Parſon of the Church of *Datchet*, and Chaplain to the Abbot of St. *Albons*, to the intent that by that means the evident Propheſies, which ſhine more bright than the day light, might the more gloriouſly come abroad, to the greater confuſion of the Jews, and of all Hereticks, and enemies of the Church of Chriſt, to whom be praiſe and glory for ever, Amen.

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